

قصة الخلق

# THE STORY *of* CREATION

IBN KATHIR  
Ad-Damishiq 700-774 AH



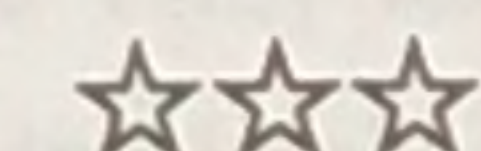
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## ABOUT THE AUTHOR

### NAME AND FAMILY TREE

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He is Imaduddin Abu Al-Fida Isma'il bin Umar bin Kathir bin Daw' bin Dara' Al-Qurshi Al-Basri, Al-Dimashqi. He was of the Shafi'i School.

#### BIRTH :

Imam Ibn Kathir was born in the village Masjid Al-Qaryah in eastern Damascus in 700 or 701 AH.

#### EDUCATION :

His education commenced with the Book of Allah and his parents got him to memories the Holy Qur'an, at an early age. This prompted him to be devoted to religious studies while he was yet a child.

On the death of his father, the family shifted to Damascus. Here, his brother, Abdul Wahhab taught him sciences of Shari'ah and, while he was just about eleven years old he finished memorising the entire Qur'an at the hands of Shaykh Shams-uddin Ba'lbaki.

Then he learnt Hadith from Al-Wazir Abdul Al-Qasim Al-Azdi. He followed this with Qira'at, Tafsir, Fiqh. Arabic grammar and so on.

#### HIS TEACHERS :

His first teachers were his parents who supervised his memorising of the Qur'an. They had a great influence on him.

Then his brother, Abdul Wahhab who is considered his first Shaykh. His Shaykhs included: Al-Mazi, Az-Zuhbi, Ibn Taymiyyah, and others besides them.

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many students he taught because they are very many. The famous among them are Al-Zarkashi, Al-Hafiz Al-Iraqi and others.

### WRITINGS :

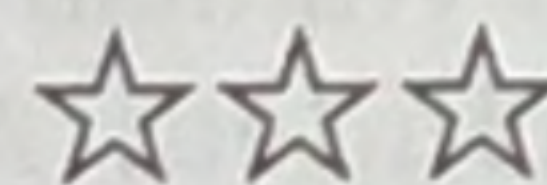
There are many books that he has written. If all of them are available to the Muslims they would gain much from these books. We name some of them:

- ☆ Al-Bidiayah Wa An-Nihayah. البداية والنهاية
- ☆ Tafsir Al-Qur'an Al-Karim. تفسير القرآن الكريم
- ☆ Mawlud Rasul Allah ﷺ. مولد الرسول ﷺ
- ☆ Sirah Umar bin Abd Al-Aziz. سيرة عمر بن عبد العزيز
- ☆ Ahadith Tawhid Wa Al-rad Ala ahl Al-shirk. احاديث توحيد والرد على اهل الشرك

There are many more.

### DEATH :

He died on a Thursday, 26th Sha'ban 774 AH at the age of about 74 Years. He is buried next to his Shaykh Al-Islam Ibn Taymiyyah. رحمة الله عليهما (May Allah have mercy on them).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

*In the name of Allah, the Compassionate, the Merciful.*

## INTRODUCTION

All praise belongs to Allah, the First and the Last, the Manifest and the Hidden, who is Aware of all things. He is the first and there was nothing before Him. He is the Last and there will be nothing but He. He is the Manifest and there is nothing above Him. He is the Hidden and there is nothing besides Him. He is the Eternal, the Ever-Living with perfect attributes. He will remain always without end. He knows the crawling of the black ant on the solid rock in the dark night, and the number of dust particles. And He is the Exalted, the Great, the High Exalted, the Mighty, the Magnificent.

”وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا“ - (الفرقان: الآية ٢)

He created everything and then He ordained for it a measure. (25:2)

”رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ“ - (الرعد: الآية ٢)

He raised up heavens without any Pillars. (13: 2)

And He adorned them with the stars and the planets.

”وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا“ - (الفرقان: الآية ١٦)

And He set among them a lamp (the sun) and an illuminating Moon". (25: 61)

And above them He established His mighty throne (العرش). It has solid foundations and the noble angels carry it. The chiefs of the angels-or, the near ones (to Him) among them-surround it, *May blessing and peace be on them.*

The heavens are loaded with the angels and every day seventy thousand of them visit al-Baytal-Mamur on the fourth heaven but do not return to it again, occupying like the others in tahlil, tahmid, takbir and invoking blessings.

And Allah put the earth on the stream of water.



”وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ

أَيَّامٍ - (فصلت: الآية ١٠)

And He set therein firm mountains high above it, and blessed it, and He ordained therein its diverse sustenance in four days. (41: 10)

This He set before He created the heaven. Therein, He created two pairs of everything, and a substance for every- thing the slaves would need in winter and summer, the animals and beasts.

”وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ - (السجدة: الآية ٧)

And He began the creation of man from clay. (32: 7)

”جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ - (السجدة: الآية ٨)

Then He made his progeny of an extract of despised fluid. (32: 8)

He placed it in a safe receptacle, and made him able to hear and see, though he was not anything worth mention. And He honoured him with knowledge.

With His sacred hands, Allah created Aadam عليه السلام, the father of mankind. He fashioned his body and blew into it His spirit and commanded the angels to prostrate to him. He created from him his wife, Hawwa عليها السلام, the mother of mankind. Through her, He relieved him of his solitude and loneliness. He made them reside in His Paradise and perfected His blessings on them. Then, He sent them down to earth when the wise wisdom demanded, and He spread abroad from them into different strata of kings and subjects, poor and rich, free men and slaves and free women and captive women. He settled them on the wide earth in its length and breadth, and made them succeed each other and this, till the day of reckoning and presentation before the All-Knowing, the Wise. Allah subjected to them the rivers all over the regions which He carved into cities small and large depending on the needs and demands. He also caused springs and oceans to rise for them and sent to them the clouds and rain, growing for them all kinds of vegetation and fruits. And he gave them everything that they prayed for commensurate with their condition, reminding them.

”وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا“ - (ابراهيم: الآية ٣٤)

And if you count Allah's blessings, you will never be able to reckon them. (4: 18)

”إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ“ - (ابراهيم: الآية ٣٤)

Surely man is evil-doer, ingrate. (14: 34)

Indeed, without blemish is the Noble, the Mighty, the Clement. The greatest of His blessings and favours on them-after having created them, provided them sustenance and made that easy for them to obtain is that He sent His Messengers and Books to them making clear that which is lawful and unlawful and spelling out His directions and commands and explaining everything in detail from the beginning and the intermediary (and the hereafter) to the Day of Resurrection.

Hence, he is fortunate who accepts the narrations as true and the commands by observing them and the prohibitions by keeping away from them. He succeeds with blessings and is safe from the fate of the rejectors in Hell, the place of zaqqum and boiling hot water and a painful chastisement.

I praise Allah a praise that is much, pure, blessed and that fills all the regions of the heaven and the earths for ever and ever, for all times, till the day of requittal, every moment and every while, as is worthy of His Might Majesty and ancient sovereignty and noble Being. And I bear witness that there is no God but Allah, the One, He has no partner, no offspring, no parent, no spouse, no match, no assistant, no advisor, no second, no like and no division.

And I bear witness the Muhammad is His salve and His Messenger, His dear friend, the chosen one from the cream of the Arabs, the seal of the Prophet, the owner of the pond al-kawthar, the intercessor on the Day of Resurrection, the bearer of the standard whom Allah will send to the praise-worthy station which every creature craves to have so much so that the Khalil Ibrahim عليه السلام too and all his brothers, the Prophets and Messengers عليهم السلام. May Allah give him peace and honour and the purest of blessings and peace. And may Allah be pleased with all his companions, the noble and the chiefs of the world after the Prophets عليهم السلام.



To proceed! In this book, I will mention with Allah's help and enablement the beginning of the creation. This will encompass the creation of the throne (arsh), the chair (Kursi), the heavens, the earths and what they contain and what lies between them, like the angels, the jinn, the devils, the creation of Aadam عليه السلام, the stories of the Prophets عليهم السلام<sup>①</sup>, and thereafter till the days of Banu Israil and the days of jahiliyah (ignorance) till the prophethood culminated with the days of our Prophet Muhammad ﷺ. We will narrate his sirah also as it behoves him, cures the hearts, quenches the thirst, and removes pain from the sick.

After that, we will mention (the history) till our times and mention the trials and commotion (al-fitn), the battles and the signs of the Last Hour<sup>②</sup>. Thereafter we will narrate about the resurrection and gathering and the terror of the Day of Resurrection. Then we will describe it and the happenings on that day, and we will describe Hell and the Gardens and the blessings and good therein and other things related to it. These things we will narrate from the Book, the sunnah, the aathar and the akhbar as passed on and as approved by the ulama, the heirs of the Prophets عليهم السلام who have taken them from the light of sunnah of Mustafa, may perfect blessings and peace be on him.

We will not mention the Isra'iliyat (Judaica) except that which the Prophet ﷺ has permitted us to narrate which do not contradict Allah's Book, the Prophet's ﷺ sunnah and are of a kind which we neither confirm nor deny, we seek Allah's help to narrate them here. However, our reliance is merely on Allah's Book and the Prophet's ﷺ sunnah. We seek Allah's help and rely on Him. There is no power or Might except with Allah, the Mighty, the wise, the High, the Great.

Indeed, Allah says:

”كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا“

(طه: الآية ٩٩)

Thus do we narrate to you some tidings of that which has gone before, and indeed we have given you an admonition (the Qur'an) from Our presence". (20: 99)

① Stories of the Prophets, we have already published it separately.

② Signs of the Last Hours, Nihayatul Bidayah wa an-Nihayah). We have published it separately.

Allah has narrated to His Prophet ﷺ the past news and traditions of the creatures and of the ummahs (umam) that have gone by, of the fate of His friends and of His enemies. And the Prophet ﷺ them mentioned them to his ummah lucidly. In every chapter, we shall narrate what we have learnt from him after citing the verses (of the Qur'an). We shall include whatever is necessary but exclude whatever is superficial and whatever in which the scholars and historians have erred, or differ. In these cases, we shall be brief and make a passing reference.

Amr ibn al-Aasؓ narrated that the Prophet ﷺ said, "Convey from me, even a verse (of the Qur'an). And narrate from the Banu Israil there is no harm in it. And narrate from me, but do not forge a lie against me. He who forges a lie against me deliberately, must occupy his seat in the fire"<sup>①</sup>. This bears out that we should observe silence concerning the Israiliyat (Judaica) and we should neither confirm nor reject them, but we are permitted to narrate them to deduce a lesson. This is what we shall do in this book. Those for which we find a confirmation on our shari'ah, there is no harm in narrating them, but those which our shari'ah declares as fake, they are rejected and it is not permitted to narrate them, except to announce their rejection and falsehood. When Allah's praise belongs to Him has favoured us with our Messenger, Muhammad ﷺ, over all the shari'ahs, and with His Book over all Books we should not go for that which is corrupted and confused, false and invented, distorted and changed. Besides, all of it is abrogated.

We are dependent on what our Messenger ﷺ has explained to us. So let him who recognises it, do so and who prefers ignorance, do so. This is as Ali ibn Abu Talib ؓ said, "In Allah's Book there are news of those who preceded you, tidings of those who will succeed you, and commands for you that are definite but no jest. He who abandons it, is exterminated by Allah, but he who seeks guidance from others is led astray by Allah".<sup>②</sup>

Abu Dharrؓ narrated that Allah's Messenger ﷺ died not without informing us of every bird that flies with its wings.

Umar ibn al-Khattab ؓ narrated, "Allah's Messenger ﷺ stood up among us and told us about the beginning of the creation up to the time when the inhabitants of Paradise will enter

① Bukhari # 3461, Tirmidhi # 2419, Ahmad 2/158,159,202,214.

② Tirmidhi # 2906, Darami # 3331.



their abodes and the inhabitants of Hell will enter theirs. Those who could, remembered that and those who could not, forgot"①.

Abu Zayd Ansariؒ narrated, "The Prophetؐ offered the salah of fajr with us. Then he went up the pulpit and spoke to us till it was time for the zuhr. Then he stepped down and offered the salah of zuhr. Again, he went up the pulpit and addressed us till it was time for the asr when he got down and offered the salah of asr when he went up the pulpit till the sun set. He narrated to us what had happened and what was to happen. We learnt that and remembered that.②

## SECTION

Allah says in His Book.

”اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ“ - (الزمر: الآية ٦٢)

Allah is the Creator of everything and He is the Guardian of everything. (39 : 62)

Hence everything besides Him is a creation belonging to Him. He is the Originator and Organisator who brought them into existence after their nothingness. As for the throne it is the ceiling over the creatures as for as beneath the soil and everything between them. And His angels and mankind are under his dominance and power and subject to His will.

”خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَىٰ

الْعَرْشِ“ - (الفرقان: الآية ٥٩)

He created the heavens and the earth and whatsoever is between them in six days, then mounted He the throne. (25 : 59)

”يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا

يَعْرُجُ فِيهَا“ - (سبا: الآية ٢)

He knows that which goes down into the earth and which comes forth from it and that which descends from the heaven and that which ascends thereto. (34 : 2)

① Bukhari # 3192, Abu Dawud # 4240, Tirmidhi # 2191, Ahmad 2/466.

② Muslim # 25 (2892), Ahmad 5/341.

”وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ“ -

(الحديد: الآية ٤)

And He is with you wheresoever you may be. And Allah is Seer of whatever you do. (57 : 4)

The ulamā agree that Allah created the heavens and the earth and whatever is between them in six days as is obvious from the Quran. However, they differ on the nature of the days: are they like these, our days? or is every day like a thousand years of your count? Also, was anything else created before those six days? We will speak on these questions shortly, as we have in our exegesis against this verse. While some say that there was not any creation before these two were created and that they were created from nothingness, others cite the following verse to show that there was a creation before the heavens and the earth.

”وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ

عَلَى الْمَاءِ“ - (هود: الآية ٧)

He is (Allah) Who created the heavens and the earth in six days and His throne was upon the water. (11 : 7)

Imran ibn Husaynؒ narrated that there was Allah and there was nothing that preceded Him. His throne was upon the water. He inscribed everything on the Preserved Tablet, and then created the heavens and the earth.①

## Where was Allah :

Abu Razin (or Ruzayn) Luqit ibn Aamir Uqayt narrated that he asked, "O Messenger of Allah, where was our Lord before He created the heavens and the earth?" He said, "He was in ama (عما), there being no air above Him and no air below Him. Then He created His throne over the water.② (The word ama' is said to be: a vacuum, fine cloud, something in comprehensible to men).

## The first thing created :

The ulama differ on what was first created. Some say that the pen was created before all these things. Ibn Jarir and Ibn Jawzi

① Bukhari # 3190, Tirmidhi # 3951, Ahmad 4/426, 341.

② Tirmidhi # 3109, Ibn Majah # 182, Ahmad 4/11, 12, the name ابو رزق is pronounced either way Abū Razin or Abu Ruzayn.



and others have this opinion. Ibn Jarir said that, after the pen, fine cloud was created. Ubadah ibn Samit ؓ narrated that Allah's Messenger ﷺ said, "The first thing Allah created was the pen. Then He said to it, "write!" So, at that very moment it began to write what was to transpire till the Day of Resurrection.<sup>①</sup>

However, the majority concur with Hafiz Abul Ula Hamdani and others (That the arsh, throne, was a creation before it). This is what Ibn Jarir رحمه الله عليه reported from Ibn Abbas ؓ. Abdullah ibn Amr ibn Aas, ؓ narrated that he heard Allah's Messenger ﷺ say, "Allah recorded the destiny of the creatures before He created the heavens and the earth by fifty thousand years. And His throne was on the water".<sup>②</sup> This is the destiny that the pen wrote down. Thus, it is established that the throne preceded the pen. It is possible that the pen was the first creation in this universe, and we have support for it in the hadith narrated by Imran ibn Husayn ؓ that the people of Yaman said to Allah's Messenger ﷺ, "We have come to you to attain comprehension of the religion and to ask about the beginning of the creation". He said, "There was Allah and there was nothing before Him".<sup>③</sup> Next, "Then He created the heavens and the earth". Since they had asked about the beginnings of the creation of the heavens and the earth, he told them only what concerned them and did not speak the creation of the throne, as he informed in the preceding hadith of Abu Ruzayn (or, Abu Razin). Ibn Jarir رحمه الله عليه asserted that some others say, "Rather, Allah created the water before the throne". Suddi transmitted it from Abu Maalik Ibn Abbas, Ibn Masud and some sahabah ؓ. Ibn Jarir also reported from Muhammad ibn Ishaq who said, "The first thing that Allah, the Mighty, the Glorious created was the light and the darkness. Then he differentiated between them, making darkness into night (of) pitch dark, and making light into day (of) bright visibility". Ibn Jarir رحمه الله عليه also reported that it is said, "Surely, our Lord created-after the pen-the kursi (chair). Then-after the kursi-He created the arsh (throne). Then, after that, He created the air and the darkness. Then He created the water and placed His throne on the water". Allah, Glorious and Exalted, knows best.

① Tirmidhi # 2155, Ahmad 5/317, Abu Dawud # 4700.

② Muslim # 16.

③ Bukhari # 3190 3191, Tirmidhi # 3951, 4/426.

④ Bukhari # 3190 3191, Tirmidhi # 3951, 4/426

## SECTION

### Description of the Throne and the Chair

Allah, the Exalted, says :

”رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ“ - (غافر: الآية ١٥)

The Exalter of ranks is He, Lord of the throne. (40 : 15)

”فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ“

(المؤمنون: الآية ١١٦)

So exalted be Allah, the True King! There is no God but He, the Lord of the Noble Throne. (23 : 116)

”لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ“ - (النمل: الآية ٢٦)

There is no God but He, the Lord of the Mighty Throne. (27 : 26)  
here a prostration is called for)

”وَهُوَ الْغَفُورُ الْودُودُ - ذُو الْعَرْشِ الْمَجِيدُ“ - (البروج: الآية ١٤-١٥)

And He is the Forgiving the Loving, Lord of the Throne, the Glorious. (14 : 15)

”الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى“ - (طه: الآية ٥)

The Compassionated, who is established on the Throne. (20 : 5)

”ثُمَّ اسْتَوَى عَلَى الْعَرْشِ“ - (يونس: الآية ٣)

Then mounted He the Throne. (10 : 3 in more than one verse of the Qur'an)

”الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ - وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا“ -

(غافر: الآية ٧)



Those who bear the Throne, and those who are around it glorify the praise of their Lord and believe in Him and ask forgiveness for those who believe (saying), "Our Lord! You embrace everything in mercy and knowledge. (40 : 7)

”وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ“ - (الحاقة: الآية ١٧)

And eight of them shall carry above them the Throne of your Lord. (69 : 17)

”وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ صَلَٰوةً

وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ“ - (الزمر: الآية ٧٥)

And you will see the angels thronging round the throne, glorifying the praise of their Lord. And judgement will be passed between them with truth, and it will be said, "All praise belongs to Allah the Lord of the world. (39 : 75)

### Prayer in distress :

There is a supplication which is made in distress :

”لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْكَرِيمِ - لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ“ -

There is no God but Allah, the Mighty, the Clement. There is no God but Allah, the Lord of the mighty throne. There is God but Allah, the Lord of the heavens, the Lord of the earth and the Lord of the Noble Throne.❶

Abbas ibn Muttalibؓ narrated : We were sitting with Allah's Messenger ﷺ when a cloud passed overhead and he asked us, "Do you know what it is?" We said, "The cloud". He said, "The muzn the white, rain cloud". So we repeated, "The white cloud". He said, "And the inan or anan (meaning, the cloud)," but we kept quite. He asked, "Do you know how much distance there is between the heaven and the earth?" We said that Allah and His messenger ﷺ know. He said, "Between them is a distance of five hundred years and between every two heavens is a distance of five hundred years and the opening of every heaven is a distance

❶ Bukhari # 6345, Muslim # 83(2730), Tirmidhi # 3496, Ibn Maja # 3883.

of five hundred years. Above the seventh heaven is a sea between the heaven and the earth, whose surface and floor is like between the heaven and the earth. Beyond that are eight (angels like) mountain goats between whose hoofs and haunches is like the distance between the heaven and the earth. Above that is the arsh (throne) between whose bottom and top is as the distance between the heaven and the earth. And Allah is above that and nothing is hidden from Him of the deeds of the children of Adam عليه السلام.❶

Jubayr ibn Mut'imؓ narrated that a villager came to Allah's Messenger ﷺ and said, "O Messenger of Allah, people are in distress, the families are hungry, the properties are exhausted and the animals are perishing. Do pray to Allah to give us rain for, we place you as an intercessor with Allah, and Allah as an intercessor with you". Allah's Messenger ﷺ said, "Woe to you. Do you realise what you say?" And he glorified Allah and kept glorifying Allah till that was obvious on the faces of his sahabaؓ. Again he said, "Woe to you! Allah is not sought as an intercessor for anyone of His creatures. His state is greater than that. Woe to you! Do you realise what (mighty) Allah is? His arsh (throne) is over His heavens like this and he showed with his fingers something like a dome-and it squeaks because of Him like the squeaking of a saddle because of the rider".❷

Ibn Bishar narrated in his Hadith, "Surely Allah is above His heavens," and (narrated the hadith) to the end. However Ibn Asakir رحمه الله عليه has composed a booklet rejecting this hadith and questioned Muhammad ibn Ishaq for narrating it, but these words are narrated also through other lines of transmission and cited by Abu ibn Humayd and Ibn Jarir in their tafsirs, and Ibn Abu Aasim and Tabarani in their books on the sunnah. Bazzar in his musnad and Hafiz Diya Maqdizi in this Mukhtar transmitted from Umar ibn Khattabؓ that a woman came to the Prophet ﷺ and requested him to pray to Allah that He admit her to Paradise. He extolled Allah and said, "His kursi (chair) extends over the heavens and the earth and it squeaks as squeaks the new saddle under the weight (of the rider)".❸ However there is doubt on the reliability of a sub-narrator.

❶ Abu Dawud # 4723, Ibn Majah # 193, Tirmidhi # 3320, Ahmad 1/206.

❷ Abu Dawud # 4726, Nasai # 1528, Ahmad 3/256.

❸ Ibn Jarir Tabarani in Jami-ul-Bayan 3/10.



The Prophet ﷺ said, "When you ask Allah for Paradise, ask Him for the Firdaws, for it is the highest of Paradise and its centre, and above it is the throne of Ar-Rahman.<sup>①</sup> According to some aathar, "The people of the Firdaws will hear the squeak of the arsh (throne). That will be its glorifying and extolling Allah". They will hear it because of their nearness to it. The Prophet ﷺ said, "The throne of Ar-Rahman (The Comassionated) shook with pleasure) on the death of Sad ibn Muadh ؓ".<sup>②</sup>

#### Adornment of the arsh :

Hafiz ibn Hāfiz Muhammad ibn Uthman ibn Abu Shaybah described the Throne in his book sifat ul-arsh. He cited some predecessors as saying". The Throne is created from red rubies and its diameter is of five hundred thousand years from end to end. We have explained the verse 4 of surah al-Ma'arij that the ascent of the angels and the souls is as a distance of five hundred thousand years and so is the journey of the angels and the soul to earth.

#### View of scholastic theologians :

Some of them say that the arsh is a sphere and encompasses the universe from all sides. This is why it is called, "The ninth heaven or falak atlas or falak athir. But this does not agree with Shari'ah which says that the angels bear the thorne which has pillars while the sky has no pollars and is not carried by anyone. Besides, the arsh is above Paradise which is above the heavens and has a hundred degrees each of which is as distant from the other as the heaven and earth. Thus the distance between the arsh and the Kursi has no bearing on the distance between two heavens.

#### Literal meaning of arsh :

The word arsh is a throne used by kings as is evident from the words of Allah.

”وَلَهَا عَرْشٌ عَظِيمٌ“ - (النمل : الآية ٢٣)

And she has a mighty throne. (27 : 23)

① Bukhari # 7423, Ahmad 2/235.

② Bukhari # 3803, Muslim # (2466) 124, Tirmidhi # 3849, Ibn Majah # 157, Ahmad# (3/209,4/352), 3/296,349. The Throne was pleased on his ascent to the heaven.

It is not falak or sky, neither do the Arabs understand it to mean that. The Quran, when it was revealed, made it clear that it is a throne with stands or pillars borne by the angels and it is dome-shaped over the universe and a ceiling over the creation Allah says:

”الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا“

(غافر : الآية ٧)

Surah al-Ghafir, 40 : 7 - translated earlier.

According to the hadith narrated already, they are eight in number who carry the arsh on their backs.

Allah says:

”وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ“ - (الحاقة : الآية ١٧)

Translated ahead, al-Haqqah. (69 : 17)

Shahr ibn Hawashab ؓ narrated that the bearers of the arsh (throne) are eight, four of them pray:

”سبحانك اللهم وبحمدك لك الحمد على حلمك بعد علمك“

Glory be to You, O Allah, and with your praise. All praise belongs to you for your clemency in spite of Your knowledge.

The other four say :

”سبحنك اللهم وبحمدك لك الحمد على عفوك بعد قدرتك“

Glory be to You, O Allah and with Your praise. All prasiie belongs to You for Your forgiveness in spite of Your power.

Ibn Abbas ؓ narrated that Allah's Messenger ﷺ confirmed Umayyah ibn Salt as true, when he said in his poetry.

رَجُلٌ وَنُورٌ تَحْتَ رِجْلِ يَمِينِهِ وَالنَّسْرُ لِلْأُخْرَى وَلَيْثٌ مُرْصِدٌ

The Prophet ﷺ said, "He spoke the truth", and he continued :



والشَّمْسُ تَطْلُعُ كُلَّ آخِرِ لَيْلَةٍ  
حَمْرَاءَ يَصْبِحُ لَوْنُهَا يَتَوَرَدُ  
تَابَى فَلَا تَبْدُولَنَا فِي رِسَالِهَا  
إِلَّا مُعَذِّبَةً وَإِلَّا تَجْلُدُ

The Prophet ﷺ said again, "He spoke the truth".<sup>①</sup>

Since he asserted that four angels carried the throne and the Prophet ﷺ confirmed him, it follows that the arsh is carried by four angles in turns. Even if we concede to this explanation, the numbers are not contradicted.

Jabir ibn Abdullah ؓ narrated that the Prophet ﷺ said, "I have been permitted to narrate about an angel among the angels of Allah who bear the arsh that between his ear-lobe and his shoulder is a distance of seven hundred years journey."<sup>②</sup>

### The Kursi :

Hasan Busri رحمه الله said that the Kursi (chair) is the arsh (Throne).<sup>③</sup> But this is not correct. Rather Hasan Busri رحمه الله as also the Sahabah ؓ and the tabi'un have asserted that it is something other than the arsh.

Ibn Abbas ؓ and Sa'eed ibn Jubayr رحمه الله said in explaining the verse. (2 : 255)

”وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ صَلَ“ - (البقرة : الآية ٢٥٥)

That it (kursi) is His knowledge. Ibn Abbas ؓ also narrated that the kursi is the foot rest and as for the arsh, none can esteem its value and dimensions except Allah.<sup>④</sup> But this is mawquf at Ibn Abbas ؓ.

Abu Maalik رحمه الله said that the kursi is under the arsh. Suddi said that the heavens and the earth are within the kursi which is before the arsh. Ibn Abbas ؓ said, "Where the seven heavens and the seven earth to be spread out and then folded into each other, they would not match the largeness of the kursi except as a circle in the wide wilderness".<sup>⑤</sup>

Ibn Zayd narrated on the authority of his father that Allah's Messenger ﷺ said, "The seven heavens are to the kursi like seven Dirhams cast into a shield".<sup>⑥</sup> Abu Dharr ؓ narrated that he

① Ahmad # 1/256. ② Abu Dawūd # 4727, Ibn Abu Hatim. ③ Ibn Jarir.

④ Maalik in Mustadrik. ⑤ Ibn Jarir Tabari, Ibn Abu Hatim.

⑥ Ibn Jarir Tabari in Jami al-Bayan 3/10

heard Allah's Messenger ﷺ say, "The kursi is nothing before the arsh except as a ring of iron thrown between two desert lands (or battle fields)".<sup>①</sup> Abu Dharr Ghifari ؓ narrated that he asked Allah's Messenger ﷺ about the kursi and he said, "By Him who has my soul in His hand, the seven heavens and the seven earths relative to the chair are not but a ring thrown in a desert. And the excellence of the arsh over the kursi is like the excellence of the desert over that ring".<sup>②</sup>

Abu Dharr ؓ narrated: I entered the Masjid al-Haram and found Allah's Messenger ﷺ sitting all alone I sat down by him and asked, "O Messenger of Allah, which of the verses revealed to you is the most excellent?" He said, "The ayat ul-Kursi (2 : 255) is like the excellence of that desert over that ring".<sup>③</sup>

Sa'eed ibn Jubayr said that Ibn Abbas ؓ was asked about Allah's words وَكَانَ عَرْشُهُ عَلَى الْمَاءِ (and His throne was upon the water) (11 : 7), then, on what lay the water? He said, "On the body of (solid) wind, and the heavens and the earths and everything there in were surrounded by the oceans and all that by the haykal (framework) and that by what is called the kursi".<sup>④</sup> Wahb ibn Munabbih reported the like of it, and he explained the haykal (framework) as a thing around the heavens surrounded by the earths and the oceans as ropes of large tents.

Some of the astronomers imagine that the kursi stands for the eight fixed firmament that is called the heaven of fixed stars. It is thought to be greater than the seven heavens. However, this suggestion is baseless. The kursi is not used for the heaven. The kursi is as many have narrated, before the arsh like a ladder to it, and anything like that cannot be a heaven. Besides, they have no evidence to support their suggestion that stars are fixed therein.

### The Lawh Mahfuz :

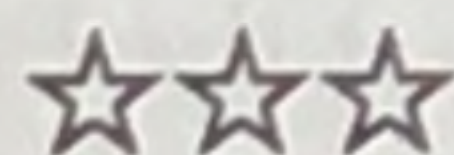
Ibn Abbas ؓ narrated that the Prophet ﷺ said, "Surely Allah created the Lawh Mahfuz from white pearl. Its papers are red rubies. Its pen is light and its writing is light (illuminous). There are in it for Allah three hundred and sixty moment, everyday, when He creates, provides sustenance, causes to die and gives life, and gives honour and disgraces and does what He will".<sup>⑤</sup>

① Ibid ② Ibn Marduwiyah in his Tafsir.

③ Ibn Abu Shyabah in Sifat ul-arsh. ④ Ibn Jarir Tabari. ⑤ Tabarani.



Ibn Abbas رضي الله عنه narrated that in the center of the Lawh is (written) لا اله الا الله وحده (There is no God but Allah). His religion is Islam and Muhammad صلى الله عليه وسلم is His slave and His Messenger. He who believes in Allah and confirms his undertaking and follows His Messengers will enter Paradise. He said, "The Lawh Mahfuz is made up of white pearl and its length is like the heaven and earth and its breadth like the distance between the east and west. Its coverings are pearl and rubies and its leaves are of white rubies. Its pen is light and its words are tied to the arsh. Its original is in a rock".<sup>①</sup> Anas ibn Maalik رضي الله عنه and others said that the Lawh Mahfuz is in the lips of Israfil عليه السلام. Muqatil said that it is to the right of the arsh.



① Ishaq ibn Bishr

## CHAPTER

### ABOUT THE CREATION OF THE HEAVENS AND THE EARTH AND WHAT IS BETWEEN THEM

Allah, the Exalted, says:

”الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ۚ

ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ“ (الانعام: الآية ١)

All praise belongs to Allah who created the heavens and the earth and made darkness and light. Yet those who disbelieve hold (other) as equal to their Lord. (6 : 1)

”خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ“

(الفرقان: الآية ٥٩)

He created the heavens and the earth and whatsoever is between them in six days. (25 : 59)

There are other verses of the Qur'an to this effect. The exegetes differ on the length of the six days. Most of them hold that they are like these our days. Ibn Abbas, Majahid, Dahhak and Ka'b Ahbar held that each of those days was like a thousand days 'by your count'. Ibn Jarir and Ibn Abu Hatim reported this and Imam Ahmad ibn Hanbal also preferred this opinion in his book in which he rejected the Jahmiyah, as Ibn Jarir and some of their successors. We will see what leads them to this opinion. Dahhak ibn Muzahim and others gave the names of these six days as: Abjad, hawwaz, hutti, Kalaman, sa'fas and qarashat.<sup>①</sup> There are three views on the first of these days. Muhammad ibn Ishaq said that the people of the Torah hold that Allah began the creation on Sunday, the people of the Injil (Bible) say that it was on Monday while we the Muslims, say on the basis of what

① Ibn Jarir.



comes to us from Allah's Messenger ﷺ, "Allah began the creation on Saturday".<sup>①</sup> We will see a hadith of Abu Hurayrah on this subject about the creation on Saturday or Sunday. Ibn Abbas, Ibn Mas'ud and some other sahabah including Abdullah ibn Salaam also narrated ahadith on this subject, beginning the week on Sunday and ending it on Friday which the Muslims regard as their Eed (festival) of the week, we will see more on it soon, Insha Allah.

Allah, the Exalted, says :

”هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ

فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ“ (البقرة: ٩٢)

He is (Allah) Who created for you all that is in the earth. Then He turned to the heaven and fashioned it as seven- heavens. And He is the Knower of everything. (2 : 29)

قُلْ إِنِّي كُنْتُ مِنَ الْكَافِرِينَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَنْدَادًا

ذَلِكَ رَبُّ الْعَالَمِينَ - وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا

أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلْسَائِلِينَ - ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ

فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ - فَقَضَاهُنَّ سَبْعَ

سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا

بِمُضِيِّحٍ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ“ (فصلت: ٩-١٢)

Say, "Are you indeed those who disbelieve in Him who created the earth in two days, and do you set up rivals to Him? That is the Lord of the worlds". And He set therein firm mountains high above it, and blessed it, and He ordained therein its diverse sustenance in four days, alike for (all) seekers. Then He turned to the heaven when it was smoke, and said to it and to the earth, "Come both of you willingly or unwillingly". They both said, "We come willingly". Then He ordained them as seven heavens in two days, and revealed in every heaven its command. And we adorned the lower heaven with lamps, and made it guarded. That is the decree of the Mighty the Knower. (41 : 9-12)

① Ibn Jarir from Ahmad 2/327: "Allah created the dust or earth on Saturday".

This is evidence that the earth was created before the heaven because it was like the base for the canopy Allah says:

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمُ وَأَحْسَنَ صُورَكُمْ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ“ (غافر: ٦٤)

Allah is He who made for you the earth a resting-place and the heaven a canopy, and He fashioned you, and fashioned your forms so well, and He provided you with the good things. Such is Allah you Lord, so blessed be Allah, the Lord of the world. (40 : 64)

”أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا وَالْجِبَالَ أَوْتَادًا“ (النبا: ٦-٧)

Have We not made the earth a cradle, and the mountains as pegs. (78 : 6-7)

”وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا. وَجَعَلْنَا سِرَاجًا وَهَّاجًا“

(النبا: ١٢-١٣)

And We built above you seven strong firmaments, and we appointed (the sun) as a dazzling lamp. (78 : 12-13)

”أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ“

(الانبيا: ٣٠)

Have not those who disbelieve considered that the heavens and the earth were closed up, then we clove them asunder. And we made from water every living thing. Will they not then believe? (21 : 30)

The winds blew, the rains fell, the springs and rivers began to run and the animals came to life.

And Allah says:

”وَجَعَلْنَا السَّمَاءَ سَقْفًا مَّحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ“

(الانبيا: ٣٢)

And We made the heaven as a roof well-protected, yet they turn away from it signs. (21: 32)



He created in it the fixed stars, the wandering stars, the bright planets and other heavenly bodies, being obvious evidences of His wisdom.

He says:

”وَكَانَ مِنْ آيَةِ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ. وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ“

(يوسف: ١٠٥-١٠٦)

And how many a sign there is in the heavens and the earth which they pass by, and they turn away from it. And most of them believe not in Allah, but that they are associators. (12 : 105-106)

However, He has also said:

ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا ۚ رَفَعَ سَمَكَهَا فَسَوَّاهَا وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ۚ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا وَالْجِبَالَ أَرْسَاهَا مَتَاعًا لَكُمْ وَلِأَنْعِمَ عَلَيْكُمْ“ (النازعات: ٢٧-٣٣)

What are you the harder in creation or the heaven He built? He raised up high its canopy and perfected it. And darkened its night and brought forth its bright moon. And after that He spread out the earth. He brought out therefrom its water and its pasture, and the mountains, He firmly fixed, a provision for you and for your cattle. (79 : 27- 33)

Some people deduce from these verses that the heaven was created before the earth. They contradict the clear evidence of the earlier verses (*Fussilat*, 9 : 12) and do not understand this verse. Only the earth was spread out and water and pasture were brought out after the creation of the heaven (the creation of earth had preceded). That was in measure and sustenance as Allah says:

”وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا“ (فصلت: ١٠)

And blessed it, and He ordained therein its diverse sustenance. (41 : 10)

This means that the places of cultivation and of springs and rivers were laid out.

When the structure of the top and bottom of the universe was perfected, the earth was spread out and its deposits were brought out, the springs and the rivers flowed, cultivation and fruit grew. The spreading of the earth is described as the springing out of the water and pasture and the raising of the mountains. This is asserted in the verses of an-Nazi'at. (79 : 30-32)

Allah says:

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ۚ وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمُهْدُونَ ۚ وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ“ (الذاريات: ٤٧-٤٩)

And the heaven We have built it with night, and We are Extenders (of it). And the earth We have spread it out, how excellent spreader are We! And of everything We have created pairs that you may be admonished. (51: 47- 49)

The words in the text are ".....We have built it with hands....." and 'hands' stands for 'night'. And Allah has extended them every heaven extends over and beyond that which is below it. This is why the kursi (chair) is above the heavens and spreads out beyond all of them and the arsh (throne) is greater than that and the earth as a floor, a cradle, for peace and comfort. It is a blessed spreading. As for the 'واو' waw, 'and' it does not imply sequence, but merely gives information and observes the language.

#### A Hadith :

Imran ibn Husayn ؓ narrated the he went to the Prophet ﷺ and tied his she-camel at the doorsill. Then some men of Banu Tamim came to him and he said, "Get the glad tidings, O Banu Tamim!" They said twice, "You have given us glad tidings. Now grant us something". Then some people from Yaman came to him and he said, "Get the glad tidings, O people of Yaman if the Banu Tamim do not accept it". They said, "We have accepted it, O Messenger of Allah and come to you to ask you about this matter". He said, "There was Allah and there was nothing else besides Him. His throne was on the water and He wrote down everything in the Preserved Tablet (adh-dhikr) and created the heavens and the earth". Suddenly, someone called out, "Your she-camel has ascaped, O Ibn Husayn," so he went for it but could not trace it out because of the mirage. He lamented, "By Allah,



I wish that I had abandoned it".<sup>①</sup> In some versions, the words, "Then He created the heavens and the earth" also appear. <sup>②</sup>

Abu Hurayrah ؓ narrated that the Prophet ﷺ took him by his hand and said, "Allah created the earth (soil) on Saturday and the mountains on Sunday the trees on Monday and the Makruh (disliked) on Tuesday and the light on Wednesday and He scattered the beasts on Thursday and He created Aadam after the asr on Friday. This last creation was created in the last moments of Friday between the asr and the night."<sup>③</sup>

He also narrated that the Prophet ﷺ said, "O Abu Hurayrah, surely Allah created the heavens and the earth and that which is between them in six days. Then He turned to the arsh on the seventh. And He created the soil on Saturday".<sup>④</sup> And he narrated the rest of the hadith (as the preceding). This hadith is also confirmed by Ka'b Ahbar ؓ. However it has some strangeness because it specifies the days too while speaking of the creation and this does not agree with the Qur'an which is explicit that the earth was created in four days and the heavens in two days and that the heavens were created from smoke that must have been the steam arising from the excessive stirring of water which was caused by Allah's power as mentioned by Isma'il Abdur Rahman Suddi Kabir on the authority of Abu Maalik, Abu Saalih, Ibn Abbas, Murrah Hamdani and Ibn Mas'ud and others in reference to the verse. (2: 29. al-Baqarah)

He said:

Allah's arsh was on the water and He created nothing before the water when He decided to create the creatures, He brought out smoke from the water. It rose above the water and was high above (Arabic *sama*), so it was named *sama* (sama, heaven). Then the water dried up and became solid earth a single solid earth. Then it split and became seven earths in two days (Sunday and Monday). He created the earth on a fish and it was "nūn" which Allah has called *ن وَالْقَلَمِ وَمَا يَسْطُرُونَ*. (Nūn, by the pen and by that which they inscribe). (68: 1)

The fish was on the water which was on a ledge which was on the back of an angel who was on a rock which was on (solidified) air. Luqman spoke of this rock that it is neither in the heaven nor on the earth. The fish stirred and was restless, so the

① Bukhari # 3190,3191, Tirmidhi # 3951, Ahmad 4/426, (Tirmidhi # 3951)

② Bukhari # 7418 (also: 4365,4386) Nasa'i.

③ Muslim # 27 (2789), Ahmad 2/327.

④ Nasa'i (commentary).

earth shook. So, He firmly fixed the mountains and it became steady. Allah created the mountains on Tuesday with the advantages that accrue from it. On Wednesday. He created the trees, the water, the cities and the ruins. Then He split the heaven into seven heavens in two days, Thursday and Friday.

### Why Friday :

Friday (جمعة Jumu'ah) is so named because on this day Allah brought together the creation of the heavens and the earth (Jama جمع) and inspired every heaven with its command.<sup>①</sup> In every heaven, He created its angels, oceans, mountains and what no one besides Him knows. Then He adorned the heaven with stars which became its adornment and protection from the devils. When He finished what He wished to create, He turned to the arsh.

In this transmission Suddi رحمه الله عليه has introduced much strange material and plenty of it is borrowed from Judaica. Ka'b Ahbar ؓ embraced Islam in the times of Umar ؓ and used to narrate the tales of the people of the Book and Umar ؓ heard him in order to reconcile him to Islam. It was through him that most of the junk of Isra'iliyat (Judaica) spread among the Muslims though Umar ibn al-Khattab ؓ had rejected most of his narrations and prevented their circulation among the Masses.

Mu'awiyah ؓ said about Ka'b Ahbar, "(He was one of the most truthful of the people of the Scripture), yet we detected certain falsehood in his information".<sup>②</sup>

We have narrated that which many of the senior scholars of our predecessors have narrated following it with ahadith that confirm their truth or reject them as false, leaving some neither confirmed nor rejected. And Allah is our Helper and on Him do we rely.

Abu Hurayrah ؓ narrated that Allah's Messenger ﷺ said, "When Allah completed the creation, He inscribed in His Book that is with Him above (or, on) the arsh: *Certainly My mercy prevails over My anger*".<sup>③</sup>

① Friday is jumu'ah while bringing together is jama.

② Bukhari 7361.

③ Bukhari#3194,7404, Muslim 14 (2751), Ibn Majah # 4295, Ahmad 2/258,358, 2/313, 2/433.



## ABOUT THE SEVEN EARTHES

Allah says :

” اَللّٰهُ الَّذِيْ خَلَقَ سَبْعَ سَمٰوٰتٍ وَّ مِّنَ الْاَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْاَمْرُ  
بَيْنَهُنَّ لِتَعْلَمُوْا اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ وَّ اَنَّ اللّٰهَ قَدْ اَحَاطَ  
بِكُلِّ شَيْءٍ عِلْمًا“ - (الطلاق : الآيه ١٢)

Allah is He who created seven heavens, and of the earth their like. The Command descends among them, so that you may know that Allah has power over everything and that Allah encompasses everything in (His) knowledge. (65: 12)

Abu Salamah ibn Abdur Rahman had a dispute with some people over a piece of land. So he went to Sayyidah Ayesha رضي الله عنها and mentioned it to her. She suggested, "O Abu Salamah, avoid (disputes of the) land, for Allah's Messenger ﷺ had said, 'If anyone takes even a span of land unjustly, his neck will be encircled with seven earths'.<sup>①</sup> This hadith is also narrated by Saalim from his father that the Prophet ﷺ said, "If any person usurps a piece of land unjustly then he will be swallowed down the seven earths on the Day of Resurrection".<sup>②</sup> Abdur Rahman ibn Abu Bakrah narrated on the authority of his father that Allah's Messenger ﷺ said, "Time has completed its circle (to come back to) its from on the day Allah created the heavens and the earth. The year is made up of twelve months".<sup>③</sup> This explains the verse quoted above (surah at-Talaq, 65:12). The months are twelve now as they were in Allah's Book in the beginning. Sa'eed ibn Zayd ibn Amr ﷺ ibn Nufay narrated that Arwa brought her dispute with him over a piece of land to Marwan. Sa'eed ﷺ said that he would not do such a thing after having heard the Prophet ﷺ say, "If anyone usurps a span of land unjustly then his neck will be bound with seven earths on the Day of Resurrection".<sup>④</sup>

Ibn Mas'ud ﷺ narrated that he asked Allah's Messenger ﷺ which injustice was the greatest. He said, "A yard of land that a

① Bukari # 2453,3195, Muslim # (142) 1612.

② Bukari # 3196,2454, Ahmad 2/99.

③ Bukari # 1741, Muslim (31) 1697, Ibn Majah # 233, Darami # 1916, Ahmad 5/40. ④ Bukari # 3198.

Muslim usurps from his brother. One does not take a stone from the earth but it is tied round his neck on the Day of Resurrection right up to the bottom of the earth. And no one knows its bottom except He Who created it".<sup>①</sup>

A similar hadith is narrated by Abu Hurayrah ﷺ and Ibn Abbas ﷺ. These ahadith come down to us through successive generations, establishing the seven earths, each above the other. The lower one is in the center of the upper and the lowest is solid and not hollow. Its center holds the weight and whatever is thrown from any side ends up there if no obstacle stops it. It is not agreed if there is space between every two or there is a continuous mass. But, the apparent is that there is an empty distance between every two earths in the light of the verse of at-Talaq. (65: 12)

Abu Hurayrah ﷺ narrated that while they were with Allah's Messenger ﷺ a cloud passed overhead. He asked, "Do you know what it is?" They said, "Allah and His Messenger know best". He said, "Al-Inna". The angels of the earth drove it to those of Allah's slaves who neither thank Him nor pray to Him. Do you know what is that above you?" They said that Allah and His Messenger knew best. He said, "The high blind waves, and preserving ceiling. Do you know how much distance is there between you and it?" They said, Allah and His Messenger know best". He ﷺ said, "A journey of five hundred years". Then he asked them if they knew what was above that and they submitted that only Allah and His Messenger knew. He ﷺ said, "A journey of five hundred years till it counts to seven heavens. Do you know what is beyond that?" They submitted, "Allah and His Messenger know best". He ﷺ said, "The arsh. Do you know how much after is it from the seventh heaven?" They said, "Allah and His Messenger know best". He ﷺ said, "It is a distance of five hundred years journey. Do you know what is that below you?" They said that only Allah and His Messenger knew. He said, "The earth and do you know what is below it?" When they gave the same answer, He said that there is another earth under it and asked them if they knew the distance between the two and on their identical answer he said "A journey of seven hundred years". He counted seven earths (in this way) and said, "By Allah, if you were to suspend one of you to the lowest seventh earth, he would surely fall down". He recited the verse :

① Ahmad 1/396.

② Ahmad 2/388, 2/433, 2/387.

③ Tabarani.



”هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ“

(الحديد: الآية ٣)

He is the First and the Last and the Manifest and the Hidden, and He is the Knower of everything. (57: 3) ❶

A hadith of like content is narrated by Abu Dharr ؓ too. ❷

Previously, in the description of the arsh, we read the Quranic verses and ahadith. There is no disagreement on that. There are as many earths too, as we have read. However, some of the scholastic theologians read the hadith about the 'seven earths being tied to the neck' that they are the seven regions of the earth. But, this idea contradicts the Quranic verses and the ahadith. Similarly, many People of the Book say, and some of our Ulama narrated from them, that this earth has a layer of dust and soil. Beyond it is a layer of iron followed by stones and rocks of sulphur, and so on. There is no authenticated saying of the Prophet ﷺ about it and so it is rejected. Similarly, the athar purported to be from Ibn Abbas ؓ is rejected, "In every earth of hte creation, there is the duplicate of what is in this earth, even Aadam عليه السلام and Ibrahim عليه السلام like these Prophets عليه السلام here". It is from the Isra'ilyat (Judaica), and is transmitted by Ibn Jarir رحمه الله عليه and Bayhaqi.

### Mountains :

Anas ibn Maalik ؓ narrated that the Prophet ﷺ said, "When Allah created the earth, it began to sway. So, He created the mountains and put them on it and it became steady. The angels marvelled at the creation of the mountains and said, 'O Lord, is there anything in your creation stronger than the mountains'. He said, 'Yes, the iron'. When they asked Him if anything was stronger than iron, He said, 'Yes the fire'. They asked if anything was stronger than the fire, He said that the wind was stronger and they asked, 'O Lord is there anything in your creation stronger than the wind?' He said, "Yes". The son of Aadam who gives sadaqah with his right hand concealing it from his left". ❸

The geographers have given the number of the mountains on the whole earth. They have described their sizes, heights and ranges but that would be too lengthy here.

❶ Tirmidhi # 3298, Ahmad 2/370, Abu Hatim, Ibn Jarir.

❷ Bazzar, Bayhaqi.

❸ Tirmidhi # 3369, Ahmad 3/124.

Allah says:

”وَمِنَ الْجِبَالِ جُدَدٌ بَيَضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَعَرَبِيٌّ سُودٌ“

(فاطر: آية ٢٧)

And among the mountains are streaks, white and red, of diverse hues and (thers) ravenblack. (35:27)

This fact is obvious to an on looker all over the world. And Allah has also mentioned the Judi ❶. It is a mighty mountain to the east of Mt Ibn Umar by the Tigris. It is towards Mosul, and it is a journey of three days from its south to north, and it takes half a day to reach its peak. It is green because there are البلوط look trees on it, spreading up to the village Ath-Thamanin. It is said also that the descendant of the survivors of the deluge in the ark of Nuh عليه السلام live here. Many exegetes mention this.

## SECTION

## ON OCEANS & RIVERS

Allah says:

”وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لَنَا كُلُّوْا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيْهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُوْنَ وَالْقَى فِي الْأَرْضِ رَوَاسِي أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُوْنَ وَعَلِمَتْ ۖ وَبِالنَّجْمِ هُمْ يَهْتَدُوْنَ. أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُوْنَ وَإِنْ تَعْدُوا نِعْمَةَ اللَّهِ لَا تُحْصَوْهَا ۚ إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ“

(النحل: الآية ١٤-١٨)

And He is the One who has subjugated the sea so that you may eat fresh meat therefrom, and may take out from it ornaments you wear, and you see the boats cleaving through it, and so that you may seek of His bounty and that you may be grateful and He placed mountains on the earth, lest it should shake it with you and rivers and tracks, so that you may find the right way. And (He

❶ Hud, 11:44 (al-Judi الحودي is named).



created signs. And through stars they find the right path. Then, is He Who creates (everything) equal to one who does not? Would you still pay no heed? And if you count the bounties of Allah, you cannot count them all. Surely, Allah is Most-Forgiving, very Merciful. (16:14-18)

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ ط  
وَمِنْ كُلِّ تَاكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا ۖ وَتَرَى  
الْفُلُكَ فِيهِ مَوَاجِرَ لَتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ -

(فاطر: الآية ١٢)

And the two seas are not alike, this one is sweet, saturating, pleasant to drink, and that one is saltish, bitter. And from each, you eat fresh meat and derive ornaments that you wear., And you see the boats therein cleaving through water, so that you may search for His grace and that you may be grateful. (35 : 12)

”وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ  
بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا“ - (الفرقان: الآية ٥٣)

And He is the one Who joined the two seas-this is sweet, very sweet and this is bitter, very bitter-and made between them a buffer and a barrier, prohibited (to cross over). (25 : 53)

”مَرَجَ الْبَحْرَيْنِ - بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ“ - (الرحمن: الآيتان ١٩-٢٠)

He has set forth the two seas that meet together, while between them there is a barrier they do not transgress. (55 : 19-20)

The two seas are the saltish and bitter, and sweet and pleasant which are the rivers flowing through lands for the good of the people. This is what Ibn Jurayj and others said :

”وَمِنْ آيَاتِهِ الْحَوَارِ فِي الْبَحْرِ كَالْأَعْلَمِ - إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ  
رَوَاكِدَ عَلَى ظُهُرِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ - أَوْ يُوقِفَهُنَّ  
بِمَا كَسَبْنَ وَأَيُّفُ عَنْ كَثِيرٍ“ - (الشورى: الآيات ٣٢-٣٤)

And among His signs are ships in the sea, like mountains. If He wills, He may stop the wind, so they will stand still on its back.

Surely in this there are signs for everyone who is ever patient, fully grateful. Or He may destroy them because of what they earned, and may overlook many. (42 32-34)

”أَلَمْ تَرَ أَنَّ الْفُلُكَ تَجْرِي فِي الْبَحْرِ يَنْعَمَتِ اللَّهُ لِيُرِيَكُمْ مِنْ آيَاتِهِ ۚ إِنَّ فِي  
ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ - وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلُمِ دَعَا اللَّهَ  
مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ ۚ وَمَا يَجْحَدُ  
بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ“ - (لقمان: الآيتان ٣١-٣٦)

Did you not see that the ships sail through the sea by the grace of Allah, so that He shows you some of His signs? In that, indeed, there are signs for every man of patience and gratitude. And when they are covered by waves like canopies, they pray to Allah, having faith purely in Him. Then, once He brings them safe to the land, some of them are (still) balanced. And no one denies Our signs except every ungrateful traitor. (31 : 31-32)

”إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلُكِ الَّتِي  
تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَخْيَا  
بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيحِ وَالسَّحَابِ  
الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ“

(البقرة: الآية ١٦٤)

Surely, in the creation of heavens and earth, and the alternation of night and day, and the ships that sail in the sea with what benefits men, and the water Allah sent down from the sky, then revived with it the earth after its being dead, and spread over it of each creature, and in the turning of winds, and in the clouds employed to serve between heaven and earth : there are signs for those who have sense. (2 : 164)

Allah recount His favours to His slaves through the oceans and the rivers that He created for them. The oceans surround all the regions of the earth-and on its shores grow various kinds of food for mankind of a saltish, bitter taste. There is wisdom in this, for, were it sweet, it would have corrupted the air because of the animals that die therein, while this kind is good for the health of



the children of Aadam عليه السلام. When the Prophet ﷺ was asked about the ocean, he said, "Its water is pure and what dies a natural death therein is lawful food".<sup>①</sup>

As for rivers, their water is sweet, pleasant and a refreshing drink to those who desire, it. Allah has made it to flow through earth from one place to another, a provision for his slaves. Rivers are large and small according to need. Geographers have enumerated the oceans, seas and rivers and their sources and mouths and their destinations. The description of these people speaks of the wisdom and evidences of the powers of the Exalted, Createor. Allah says: *الْبَحْرُ الْمَسْجُورُ* By the sea (brimful and surging, or) swarming (52:6). There are two explanations for this:

(1) The sea under the throne mentioned earlier in the hadith al-aw'al, it is above the seventh heaven and from it rain will descend before the resurrection, reviving the dead in their graves. Rabi ibn Anas prefers this opinion. The word 'sea' or 'ocean' is generic and applies to the kind itself and includes all the oceans on earth. This is what the majority hold.

### *The Swarming Sea* البحر المسجور :

Different opinions are expressed for its meaning. Some say that it is filled up'. Others say that it will be kindled with fire on the Day of Resurrection and will surround the people at the gathering place. This is as we have mentioned in our tafsir interpretation of Aliؓ, Ibn Abbasؓ, Mujahidؓ and others<sup>②</sup>. Yet others say that it is a prohibited, protected and guarded sea so that when it is in spate and rough, it quakes the earth with it, and drowns them. Walibi reported this from Ibn Abbasؓ and it is the saying of Suddi, etc. It is supported by the hadith narrated by Umar ibn al-Khattabؓ that the Prophet ﷺ said, "There is no night when the sea does not seek permission of Allah, Mighty and Glorious, three times to drown them (the earth and all over it). But Allah, Mighty and Glorious, restrains it"<sup>③</sup>. This is also reported through Ishaq ibn Rahawiyah.

This indeed is Allah's blessing on His slaves that He has held back the evil of the sea lest it transgress on them. Rather, He has subjugated it to them so that it bears their ships which transport

① Maalik in Muwatta' hadith # 12 in al-Taharah, Tirmidhi # 69, Nasai # 59, Ibn Majah # 386, Darimi # 729, Abu Dawud # 83, Ahmad # 2/237, 361, 393.

② Ibn Jarir Tabari 22:458. ③ Ahmad 1/43.

their trade merchandise and other things to different lands. He guides them through it with His creation in the heaven and earth, the stars and the mountains which are guiding signs for them. He has also created therein for them the fine and precious pearls and rubies which are not found elsewhere but in it. He has created therein also strange animals that He has made lawful for them unless they are dead, as He says:

”أُجِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ“ - (المائدة: الآية ٩٦)

Lawful to you is the game of the sea and the eating thereof. (5:96)

The Prophet said, "Its water is pure and what dies a natural death therein is lawful food".<sup>①</sup>

He also said, "Two types of animals that have died a natural death and two types of blood are made lawful to us. The two that die a natural death are the fish and the locust and the two types of blood are the liver and the spleen".<sup>②</sup>

Abu Hurayrahؓ narrated in a murfu manner that Allah spoke to the western sea and He spoke to the eastern sea. He asked the western, "I will put over you some of My slaves, how will you behave with them?" It said, "I will drown them". He said, "I will instil fear in your surroundings," and He made it devoid of jewels and stones and game. He asked the eastern sea the same question and it said, "I will carry them on my hand and be to them like a mother to her offspring". So He gave it jewels and game<sup>③</sup>.

However, only Abdur Rahman ibn Abdullah ibn Amr reported this hadith from Suhayl and he is one whose narration is rejected. Actually, two sacks were discovered on the day of Yarmūk and they were full of writings of the peoples of the Scriptures, containing both recognised and rejected material. These people freely circulated their tales mostly Judaica.

The scholars tell us of the geography, of the dimensions of the earth, the seas, the rivers, the mountains, the plains, the various regions, the countries, the plants, the mines and the trade merchandise. They say that all the earth is covered with the mighty water save one-fourth of it. This is Allah's favour that He

① Maalik, Tirmidhi, Nasa'i, Ibn Majah, etc. as detailed earlier.

② Ibn Majah # 3314, Daruqutni # 25/hunting, Ahmad 2/97.

③ Bazzar from the book of Baghdadi.



has restrained water from this much to enable life, plants and fruit to flourish thereon.

He says:

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ - فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ وَالْحَبُّ  
ذُو الْعَصْفِ وَالرَّيْحَانُ فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ -

(الرحمن: الآية ١٠-١٣)

And earth He laid it for the creatures, wherein are fruits, and palm-trees, having sheaths, and the grain in the husk and fragrant plants, which then of the bounties of your Lord, will you belie?  
(55: 10-13)

They say that the earth was divided into three zones more or less. The Bahr Muhit al-Gharbi also known as the uqiyanus (Atlantic Ocean) surrounding the western lands has islands. It is a difficult ocean, not possible to traverse easily because of its violent waves and winds. There is no game (fishing) in it and it produces nothing. To its south lies the mountainous range al-Qamar the source of the River Nile and it is almost on the equator. There are some islands but their coasts are deserted. The ocean spreads to the east and the north up to the Chinese sea and the Indian ocean. Then going past the land of China, it veers to the south touching the wall of Yajuj and Majuj (Gog and Magog). Then it curves and straightens past unknown lands, extending westward touching the northern lands and Russia. It continues to flow west and southwards to fine land ending for up towards the (Byzantine empire Sham and Rome) touching the various cities including Constantinople.

The eastern ocean is a source of many seas that have plenty of islands. It is said that in the Indian ocean there are one thousand islands, seven hundred of which have cities and buildings. This is called Bahr Akhdar (green sea) and to its south is the Chinese ocean. To its west is the Yaman Sea and to the north is the Indian ocean. To their south is the unknown.

There are mountains between the Indian Ocean at distances. Ships sail through the mountain passes carrying merchandise in the same way as it is transported on land.

Allah says :

”وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا  
لَعَلَّهُمْ يَهْتَدُونَ“ - (الانبياء: الآية ٣١)

And We placed firm mountains on the earth, lest it should shake with them, and We placed therein ravines to serve as ways that they may be guided. (21: 31)

Batlimus one of the kings of India wrote in his book al-Majasti, which Mamun had translated in Arabic, all about the seas and ocean. He wrote that there is only one ocean in reality but is named differently after the lands in the neighbourhood<sup>①</sup>. They are the Bahr Qalzum (Red Sea) near Aylah, the Persian Sea, Bahr Khazar, Warnak, Rum, Bantash, Azraq, etc. Among these are two streams and this is among the wonders of the world, for, every running water is sweet but not this and all of it is stagnant, saltish and bitter.

Geographers assert that it is round in shape, or, as others say, triangular. It is not joined by any other sea but is by itself being eight hundred miles long and six hundred miles wide or more than that.

The tides are high in the beginning of the month and at their peak by the fourteenth. Then the low ebb commences till the end of the month.

The rivers of the world are also mentioned, their mouths and their ultimate destinations. But, it is not for us to go into those details. We shall mention only the rivers still running and mentioned in the ahadith.

Allah says :

”اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ  
مِنَ الشَّجَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ ۖ وَسَخَّرَ  
لَكُمْ الْأَنْهَارَ ۖ وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَآئِبَيْنِ ۖ وَسَخَّرَ لَكُمُ اللَّيْلَ

<sup>①</sup> Perhaps Claudius Ptolemaeus, astronomer, mathematician, geographer of Alexandria (2nd century CE) who wrote Almagest (Megale syntaxis tes Astronimias). Websters Biographical Dictionary.



وَالنَّهَارَ وَءَاتَكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعْدُوا نِعْمَتَ اللَّهِ  
لَا تَحْصُوهَا إِنْ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ -

(إبراهيم: الآية ٣٢-٣٤)

Allah is He Who created the heavens and the earth and sent down water from the heaven, then brought forth thereby fruits as sustenance for you, and He subjected to you the ships which sail in the ocean by His command, and He subjected to you the rivers, and He subjected to you the sun and the moon constant upon their courses, and He subjected to you the night and the day, and He gave you all what you asked. If you count Allah's blessing, you cannot reckon them. Surely man is evil-doer, ingrate. (14 : 32-34)

#### Four Rivers :

Maalik ibn Sasa'ah رضي الله عنه narrated that when he mentioned the Sidratul Muntaha, <sup>①</sup> Allah's Messenger ﷺ said, "And four rivers originated at its root, two being apparent and two hidden.....The two hidden rivers are in Paradise and the apparent ones are the Neel (Nile) and the Furat (Euphrates).<sup>②</sup> Bukhari said that they are not in the world except with the same name.

Abu Hurayrah رضي الله عنه narrated that Allah's Messenger ﷺ said "Sayhan, Jayhan,<sup>③</sup> the Furat and the Nile are all rivers of Paradise.

Abu Hurayrah also narrated the Prophet's ﷺ saying that four rivers emerge from Paradise: the Furat, the Nile, Sayhan and Jayhan. <sup>④</sup>

Allah knows best, but we understand that these rivers resemble the rivers of Paradise in their characteristics, taste, flow and nature. This is what is told in another hadith narrated by Abu Hurayrah رضي الله عنه that Allah's Messenger ﷺ said, "Al-Ajwah is from Paradise. It has an antidote for poison".<sup>⑤</sup> This means that it

① Lote tree of the utmost boundary.

② Bukhari # 3207, Muslim # (164) 264, Ahmad 4/208. This is from the lengthy hadith about the Mi'raj.

③ Muslim # 2839(26), Ahmad # 2/289. The rivers are Sarus, Pyramus, Euphrates and Nile. Either these rivers have some qualities of the rivers of Paradise or the territories of Islam would extend to these lands where they flow and those who use them will enter Paradise. Muslim, English translation V 4, P1481, Ashrat Lahore.

④ Ahmad # 2/260, 201.

⑤ Al-Ajwah is a kind of date. Tirmidhi # 2066, 2068, Ibn Majah # 3455, Darimi # 2840, Ahmad # 2/301, 2/511.

resemble the fruit of Paradise, not that it is the yield of Paradise: Likewise, the Prophet ﷺ said, "Fever is because of the severity of the heat of hell. So, Cool it with water."<sup>①</sup> He also said, "When fever becomes severe, cool it with water, for its severity is from the severity of the heat of hell".<sup>②</sup> Thus, in the same way the sources of these rivers have a resemblance to the earth.

As for the Nile, it has no match or likeness on the earth. It begins at the white mountains, at Qumr on the west of the equator towards the south and is sweet throughout. Other springs join it and five rivers pour out in to the sea with it and six tributaries flow from it. They all emerge as one, the Nile, and pass by Sudan and Ethiopia, and through its main city Dumqulah (now Dunqulah in southern Sudan) to Aswan and the cities of Egypt. It irrigates the drought areas of Ethiopia and makes the land fertile. This is what is described in Allah's words:

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ  
أَنْفُسُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ -

(السجدة: الآية ٢٧)

Have they not seen that we drive the water to the barren land, then we bring forth thereby crops whereof their cattle and themselves eat? Will they not then see? (32 : 27)

Then the Nile extends past Egypt a little and divides into two at Shatnuf, the western division pouring down into the saltish sea. The eastern division divides again into two at Jawjar and its western wing goes by the west of Dimyat and into the sea while the eastern passes through Ashmun in to the eastern sea of Dimyat, called Buhayrah Tunis and Buhayrah Dimyat. Throughout, the river is pleasant and a beauty. It has a very acceptable water.

Ibn Sina said that it has peculiarities lacking in water all over the world. It travels a very long distance from its origin to its estuary. It flows over rocks and pebbles but they do not prick and have neither seaweed nor sticking mud. It is not rendered green with stone or pebbles because of its sound quality and sweetness and pleasantness. It is full and plenty in the days of scarcity in

① Bukhari # 3263, Muslim # 86 (2214), Ahmad # 6/355.

② Ahmad # 2/134.



other rivers. As for those who claim that it originates at a higher source, they live in imagination.

Abdullah ibn Lahya'ah reported from Qays ibn Hajjaj: When Amr ibn Aas ؓ conquered Egypt, its people came to him while their calendar month Bunah had begun. (They were the qubtis or copts) They said, "O Amr ! This our Nile has a pattern and it does not flow without observing it". He asked them, "And, pray, what is that?" They said, "when it is the twelfth night of this month, we seek a virgin young woman from her father and mother and induce them to give her to us. We adorn her with robes and garments and fragrance, the best that we can get and then we cast her into this Nile". Amr ؓ said to them, "This cannot be done in Islam. Islam abolishes whatever was before it". The month set in and the Nile stopped flowing altogether. Amr ؓ wrote about it to Umar ibn Khattab ؓ who responded that he was enclosing and card in his letter which he should cast into the Nile. Amr ؓ read the inscription on the card: "From the slave of Allah, Umar, the amir ul-Mu'minin, to the Nile of Egypt. To proceed! If you had been flowing at your will then do not flow. But if Allah, the One, the Dominant, is the One Who causes you to flow then we ask Allah to make you run". Amr ؓ cast the card into the Nile. That was Saturday morning and the Nile began to flow and Allah made it rise sixteen cubits high in one night and He severed that practice from the Egyptians till today.

As for the Furat (Euphrates), it originates north uplands of Rome. It Meanders through Malatyah (or Mala'tiyah), Shamshat, Bayrah and winds to the east to Balis and Qal'ah Ja'bar, over to Raqqah and to northern Rahbah. Then it veers to Aanah, to Heet and then to Kufah. Then it pours into Fada in Iraq and several tributaries flow from it and many rivers join it.

As for Sayhan, it is also known as Sayhūn. It begins from Rome from the north-west to the south-east. To its west flow Jayhan in the land Arman, known these days as Sa'is. It was the first Islamic country in the hands of the Muslims. When the Fatimids were here in Egypt and Syria and they lost to the enemy, this place was also lost to them. It has now been three hundred years that it is in enemy hands. We pray to Allah to return it to us with His Power and Might. Then Sayhan and Jayhan merge and flow as one river pouring into Sea of Rome between Ayas and Tarsus.

As for Jayhan, it is also called Jayhun while common name is Jahan. Its source lies in Rome and it winds through Sa'is from north to South and flows very near the Euphrates. Then it merges with Sayhan and they as one river into the sea between Ayas and Tarsus.

### SECTION

Allah, the Exalted, says :

”اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ۚ وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا ۚ وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ ۚ يُغْشَى الْبَيْلَ اللَّيْلِ النَّهَارَ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ۚ وَفِي الْأَرْضِ قِطْعٌ مُّتَجَوِّرَاتٍ ۚ وَأَجْنَتٌ مِّنْ أَعْنَبٍ وَزُرْعٌ وَنَحِيلٌ صِنَوَانٌ ۚ وَغَيْرُ صِنَوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفْضِلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي الْأَكْلِ ۚ إِنَّ فِي ذَلِكَ

لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ“ (الرعد: الآيات ٤-٢)

Allah is He who raised up the heavens without any pillars you see, then mounted He the Throne and subjected the sun and the moon, each one running (its course) to an appointed term. He ordains the affair. He makes plain His revelations so that you may be convinced of the meeting with your Lord. And He is (Allah) Who spread out the earth and placed therein firm mountains and rivers. And of all fruits, He placed therein two kinds. He makes the night cover the day, Surely in that are signs for a people who reflect. And on the earth are adjoining tracts, vineyards, and cornfields, and groves of date-palm, clustered and single, (all) watered with one water, yet some we make to excel others in taste. Surely in that are signs for a people who understand. (13 : 2-4)

”أَمَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِّنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ۗ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا تَعْمَلُونَ ۚ أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ



وَجَعَلَ يَنْ الْبَحْرَيْنِ حَاجِزًا ط أَلَيْسَ لَهُ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ يَعْلَمُونَ -

(النمل: الآيات ٦٠-٦١)

Or, who has created the heavens and the earth, and sends down water for you from the heaven? So with it We cause to grow orchards of delight-it is not possible for you to cause the trees to grow thereof. If there a God with Allah? Nay, they are a people who deviate (from the right path!). Or, who has made the earth a fixed abode, and placed rivers in its midst, and placed thereon firm mountains, and placed a barrier between the two seas? Is there a God with Allah? Nay, most of them know not! (27 : 60-61)

”هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً ۖ لَكُمْ مِنْهُ شَرَابٌ ۖ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ - يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَبَ وَمِنْ كُلِّ الثَّمَرَاتِ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ - وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۚ وَالنُّجُومَ مُسَخَّرَاتٌ بِأَمْرِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ - وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَنًا ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَذَّكَّرُونَ -“

(النحل: الآيات ١٠-١٣)

He is (Allah) Who sends down water from heaven, which provides drink for you and by it (grow) the trees on which you feed your cattle. And thereby He causes to grow for you crops, and olives, and date-palms, and grapes and all (other) fruits. Surely in that is a sign for a people who reflect. And He subjected to you the night and the day, and the sun and the moon, and the stars are subjected by His command. Surely in that are signs for a people who understand, and whatsoever He has created for you in the earth of diverse hues, surely in that is a sign for a people who are admonished. (16 : 10-13)

Allah, the Exalted, mentions that He created on the earth the mountains, the trees, the fruits, the plains and the uneven lands. He created different kinds of creation in the plants and the animals in cities and the deserts, on dry land and in the seas. They point out to His greatness, power, wisdom and mercy to His creatures. He made it easy for the beasts to get their sustenance which they cannot do without during the nights and days, summers and winters, in the mornings and evenings.

This is as Allah says :

”وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ -“ (هود: الآية ٦)

And there is not a creature on the earth but upon Allah rests its sustenance, and He knows its dwelling place and its repository. Everything is in a book manifest. (11 : 6)

Umar ibn Khattab رضي الله عنه narrated that he heard Allah's Messenger ﷺ say, "Allah created one thousand species, seven hundred of them in the seas and four hundred on the land. The first of these species to perish will be the locusts. When they perish, they will be followed like the whole system when its thread snaps".<sup>①</sup>

However, one of the sub-narrators of this habith, Ubayd ibn Waqid, has been rejected as weak by Abu Hatim, Ibn Adi, Fallas, Bukhari, Abu Zar'ah, Ibn Hibban and Daraqutni.

And Allah says :

”وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ ۚ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ -“

(الانعام: الآية ٣٨)

And there is not an animal in the earth, not a bird flies on its two wings, but they are communities like yourselves. We have not neglected anything in the Book (of Decrees). Then to their Lord they shall be gathered. (6 : 38)

☆☆☆

① Hafiz Abu Ya'la, Dur ul-Manthur, Suyuti 1/13.



## CHAPTER

### Mention of the creation of the heavens and what is in them of the signs

We have stated that the creation of the earth preceded the creation of the heaven.

This is as Allah says :

”هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ“ - (البقرة: الآية ٢٩)

He is (Allah) Who created for you all that is in the earth. Then He turned to the heaven and fashioned it as seven heavens. And He is the Knower of everything. (2:29)

”قُلْ إِنِّي كُنْتُ مِنَ الْمَكْثُورِينَ ۖ ذَلِكُمْ رَبُّ الْعَالَمِينَ - وَجَعَلَ فِيهَا وَبَرَكَاتٍ فِيهَا وَقَدَّرَ فِيهَا أَمْرًا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ - ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا ۖ قَالَتَا أَتَيْنَا طَائِعِينَ - فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْخَىٰ فِي كُلِّ سَمَاءٍ أَمْرًا ۚ وَزَيْنَا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ“ - (فصلت: الآيات ٩-١٢)

Say, "Are you indeed those who disbelieve in Him who created the earth in two days, and do you set up rivals to Him? That is the Lord of the worlds". And He set therein firm mountains high above it, and blessed it, and He ordained therein its diverse sustenance in four days, alike for (all) seekers. Then He turned to the heaven when it was smoke and said to it and to the earth, "Come both of you, willingly or unwillingly!" They both said, "We come willingly". Then He ordained them as seven heavens in two days, and revealed in every heaven its command. And we adorned the lower heaven with lamps, and made it guarded. That is the decree of the Mighty, the Knower. (41: 9 - 12)



”ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ ۚ بَنَاهَا - رَفَعَ سَمَكَهَا فَسَوَّاهَا - وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا - وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا“

(النازعت : الآية ٢٧-٣٠)

What, are you the harder in creatoin or the heaven. He built" He raised up high its canopy and perfected it, and darkened its night and brought forth its bright morn. And after that He spread out the earth. (79 : 27-30)

The spreading out is post-creation and (through the earth was created first) it was spread out after the creation of the heaven.

”تَبَارَكَ الَّذِي يَدِيهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ - الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا ۚ مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ ۚ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ - ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ - وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ“ - (الملك : الآية ١-٥)

Blessed is He in whose hand is the Sovereignty, and He has power over everything, who created death and life, that He may try you, which of you is best in conduct. And He is the Mighty, the Forgiving, who created the seven heavens, one above another. You will see not in the creation of the Compassionate any disparity. So return your gaze again, do you see any flaw? Then return your gaze again and yet again, your gaze will come back to you a based, while it is aweary. And certainly We have adorned the lower heaven with lamps and We have made them (as) missiles for pelting Satans, and We have prepared for them the chastisement of the blazing Fire. (67 : 1-15)

”وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شَدِيدًا - وَجَعَلْنَا سِرَاجًا وَهَّاجًا“

(النبا - الآية ١٢-١٣)

And We built above you seven strong firmaments, and We appointed (the sun) as a dazzling lamp. (78 : 12-13)

”أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا - وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا“ - (نوح : الآيات ١٥-١٦)

Have you not considered how Allah created seven heavens one above another, and placed the moon therein for a light, and placed the sun for a lamp? (71 : 15-16)

”اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا“

(الطلاق : الآية ١٢)

Allah is He Who created seven heavens, and of the earth their like. The Command descends among them, so that you may know that Allah has power over everything, and that Allah encompasses everything in (His) knowledge. (65 : 12)

”تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا - وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا“

(الفرقان : الآيات ٦١-٦٢)

Blessed is He Who has set in the heaven constellations, and has set among them a lamp (sun) and an illuminating moon. And He is (Allah) Who has made the night and the day to follow (each other) in succession, for him who desires to be admonished, or desires to be grateful. (25 : 61-62)

”إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكُوَاكِبِ - وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ - دُحُورًا ۚ وَلَهُمْ عَذَابٌ وَأَصِيبٌ - إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَاتَّبَعَهُ شِهَابٌ ثَائِقٌ“

(الصافات : الآيات ٦-١٠)

Surely We have adorned the lower heaven with an adornment, the stars, and guarded it against every rebel Satan. They cannot listen to the Exalted Assembly, and they are pelted from every side, out cast, and for them is an everlasting chastisement, except him who snatches away a (word) stealthily, then pursues him a piercing bright flame. (37 : 6-10)



”وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ - وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ - إِلَّا مَنْ اسْتَرَقَّ السَّمْعَ فَاتَّبَعَهُ شَهَابٌ مُبِينٌ“ -

(الحجر: الآيات ١٦-١٧-١٨)

And certainly We have set in the heaven constellations and adorned it for the beholders, and guarded it from every accursed Satan, but any that gains a hearing by stealth is pursued by a manifest flame. (15: 16-18)

”وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ“ - (الذاريات: الآية ٤٧)

And the heaven We have built it with night and We are Extenders (of it). (51: 47)

”وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا ۖ وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ - وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ“ -

(الانبيا: الآية ٣٢-٣٣)

And We made the heaven as a roof well-protected, yet they turn away from its signs. And He is (Allah) Who created the night and the day, the sun and the moon, each floating in a orbit. (21:32-33)

”وَأَيُّ آيَةٍ لَهُمْ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ - وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ - وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ - لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ“ - (يسن: الآيات ٣٧، ٤٠)

And a sign for them is the night, We draw forth therefrom the day, then behold, they are in darkness, and the sun runs its course for its determined (orbit). That is the decree of the Mighty, the Wise, And the moon, We have ordained its phases till it returns like an old withered palm-stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. And each along an orbit they float, (36: 37-40)

”فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ۚ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ - وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي

الظُّلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَضَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ“ -

(الانعام: الآيات ٩٦-٩٧)

He is the Cleaver of the dawn, and He has made the night for a repose, and the sun and the moon for a reckoning. That is the ordaining of the Mighty, the Knower. And He is (Allah) Who has set for you the stars, that by them you may be guided in the depths of darkness of the land and the sea. We have detailed Our revelations for a people who know. (6: 96-97)

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ“ -

(الاعراف: الآية ٥٤)

Surely your Lord is Allah, Who created the heavens and the earth in six days, then mounted He the Throne. He lets the night cover the day seeking it speedily, and the sun and the moon and the stars are subservient, by His command. Beholds! His are the creation and the command. Blessed be Allah the Lord of the worlds. (7: 54)

There are many other verses on this subject, we have spoken on them in the tafsir (exegesis).

The point is that Allah informs of the creation of the heavens and their mighty expanse and altitude. They are extremely beautiful, splendid, perfect and brilliant.

He says:

”وَالسَّمَاءِ ذَاتِ الْجُبُكِ“ - (الذاريات: الآية ٧)

By the heaven full of paths. (51: 7)

and:

”فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِنْ فُطُورٍ - ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ

الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ“ - (الملك: الآيات ٣-٤)

So, return your gaze again, do you see any flaw? Then return your gaze again and yet again, your gaze will come back to you abased. (17: 3-4)



Meaning, abased and disgraced on not finding any defect. Rather, Allah has adorned it with stars.

as He says :

”وَالسَّمَاءِ ذَاتِ الْبُرُوجِ“ - (البروج: الآية ١)

By the heaven with its constellations. (85 : 1)

It is also said that this verse refers to the sentry post from which meteors are hurled at eaves-droppers, and there is no contradiction in the two sayings. Allah, the Exalted.

Says :

”وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ - وَحَفِظْنَاهَا مِنْ كُلِّ

شَيْطَانٍ رَجِيمٍ“ - (الحجر: الايتان ١٦-١٧)

This says that it is decorated with stars, comets and heavenly bodies like the sun, the moon, the planets, and it preserves its enclosures from the intrusion of the devils. This is the adornment as, indeed, Allah says elsewhere:

”إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ - وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ

لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى“ - (الصافات: الايات ٨٠٦)

Translated above : surah as-Saffat. (37 : 6-8)

As for the verse of surah al-Mulk :

”وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ“ - (الملك: الآية ٥)

Bukhari said in the Brook بدء الخلق (Beginning of the creation) tha Qatadah ؓ said the stars are created for three reasons: adorning the heaven, missiles to drive away the devils, signs to guide the travellers. So, if anyone tries to derive any other interpretation then he commits a mistake, wastes his energy and time and occupies in that which his knowledge does not encompass.❶ As for the verse of surah al-An'am.

”وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ“ -

(الانعام: ٩٧)

❶ Bukhari Book 59, Chapter 2 (Heading)..

If anyone taxes his brains to interpret in a way other than the three and says that the movements of the stars influence happenings on the earth then he is mistaken. The sayings of such people are often their imagination and lies. Allah says that He created the seven heavens one above the other. The astronomers differ on whether they are piled up over each other or separated by a space (and distance) between them. The second opinion is correct. According to a hadith narrated by Abbas ibn Abdul Muttalib ؓ, Allah's Messenger ﷺ asked, "Do you know what distance separates the heaven and the earth?" The Sahabah رضي الله عنهم said, "Allah and His Messenger know best". He said "There is between them a distance of five hundred years and between every two heavens there is a distance of five hundred years and the thickness of each heaven is a distance of five hundred years.❶

In the hadith of al-Isra (the ascension) narrated by Anas ؓ, the Prophet ﷺ also said that he found in the heaven over the earth, Prophet Aadam عليه السلام. Jibril عليه السلام said to the Prophet ﷺ, "This is your father, Aadam". So he offered him the salaam and he responded to it, saying, "Welcome to my son! you are a good son". Then he climbed to the second heaven. Then.. the third, the fourth, the fifth, the sixth and the seventh. Each time he indicated that there was a distance between every two heavens. "Then he took us up till we came to the eighth heaven. He asked that it should be opened and someone asked, "Who is this?" and so to the end of the hadith.❷ This substantiated our statement (about the heavens).

Ibn Hazm, Ibn Munir, Abu Faraj ibn al-Jawzi and other scholars say that the heavens are circular globes as is apparent from Allah's words :

”كُلٌّ فِي فَلَكٍ يَسْبَحُونَ“ - (الانباء: الآية ٣٣)

Each floating in an orbit. (21 : 33)

Hasan رحمه الله عليه said, "They revolve". Ibn Abbas ؓ compared them to a spindle in their orbit. There is evidence for this in the setting of the sun every evening in the west and its rising in the east every morning.

❶ Abu Dawud # 4723, Tirmidhi # 3320, Ibn Majah # 193, Ahmad 1/206.

❷ Bukhari # 3570,6788, Muslim # 160,1912, and 259(162), Tirmidhi # 1645, Nasai # 3171, Ahmad 3/148, 3/149, 3/240, Muwatta Maalilc # 39 in Book Jihad



**The Sun :**

Abu Dharr ؓ narrated that the Prophet ﷺ asked him when the sun had set, "Do you know where has it gone?" He said that Allah and His Messenger knew best. The Prophet ﷺ said, "It goes till it prostrates under the Throne and seeks permission. It is given the permission (to rise again). It will happen that it will prostrate but that will not be accepted from it and seek permission but it will not be given permission. It will be said to it, 'Return whence you have come'. So it will rise from the place of its setting.

This is what Allah says:

”وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ -“

(يسن: الآية ٣٨)

And the sun runs its course for its determined (orbit). That is the decree of the Mighty, The Wise. (36 : 38) ❶

Abu Dawud transmitted the like of it. ❷

The does not contradict our statements about the heavenly bodies and does not suggest that the Throne is spherical as some think. It also does not suggest that the sun climbs up above the heavens from our side to prostrate. Rather, it sets from our sights which is its orbit. At noon when it declines, it is nearest to the Throne, while, in the fourth heavens, at midnight, it is furthest from the Throne and prostrates and seeks permission. But, we do not see it. We do see its declination and setting to wards the west thereafter. When Allah will decide that it should rise in the west, it will prostrate as per practice and seek permission to rise as it was wont to, but no permission will be forthcoming. It will prostrate again but permission will not be given. The night will prolong and it will plead, "O Lord, the dawn is getting nearer while the orbit is long". It will be told, "Return from where you have come". So it will rise from the place of its setting. When people see it, they will all believe.

This is was Allah's words :

”لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ أَمِنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا -“

(الأنعام: الآية ١٥٨)

❶ Bukhari # 3199, 4802, 7424, 4733, Muslim # 250 (159), Tirmidhi # 3227.

❷ Abn Dawud # 4002.

To believe them shall not benefit a soul that never believed before, or had not earned any good by its belief. (6 : 158)

This explains Allah's words : ”وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا“

Translated above (36 : 38)

This is when it will be commanded to rise from its setting place. It is also said that [مُسْتَقَرًّا - its determined orbit or term] is the place where it prostrates below the Throne. It is also said that [مُسْتَقَرًّا] is the extreme point in its orbit which is the limit of the earth.

**Day / Night :**

Ibn Abbas ؓ recited the words : [ ”وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا“ ]

And the sun runs without a determined (orbit or term).

It moves on and prostrates while moving. Neither does it catch up with the moon nor does the night outstrip the day. Each floats along an orbit. This is as Allah says in another verse (7 : 54): He lets the night cover the day seeking it incessantly. The sun, the moon and the stars are subservient by His command. Are not the creation and the command His? Blessed is Allah, Lord of the world!

Allah says :

”وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا -“

(الفرقان: الآية ٦٢)

And He is (Allah) Who has made the night and the day to succeed each other that he who desires may remember or who desires may be grateful. (25 : 62)

In other words 'this pursues that' and 'that purses this'. It is as the Prophet ﷺ said, " When the night comes from here and the day goes away from there, and sun sets, the one who fasts breaks it". ❶

So, the time is determined, divided between night and day and there is nothing else between them.

❶ Bukhari # 1954, Muslim # 51-1100, Abu Dawud # 2351, Tirmidhi # 698, Darimi # 1700.



This is why Allah says :

”يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ

كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى“ - (لقمان: الآية ٢٩)

He merges the night into the day and He merges the day into the night, and He has subjected the sun and the moon-each running its course for an appointed time. (31 : 29)

He merges one into another, taking from the lengthy to add to the shorter to balance them. The nights before spring are lengthy and the days short. The nights go on losing hours to the days till they strike a balance in the beginning of spring. The days go on gaining hours as the nights lose them till the end of spring. Then, the affair reverses and the days give in to the nights till they strike a balance in the beginning of autumn. The nights begin, again, to lengthen and the days to shorter till the end of autumn when the process begins to reverse little by little. This cycle repeats itself every year.

So, Allah says :

”وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ“ - (المؤمنون: الآية ٨٠)

And to Him belongs the alternation of the night and the day.  
(23 : 80)

He has absolute authority over all that, the Sovereign Who is neither opposed nor prevented. Thus, it is on three occasions when the heavens, the stars, the night and the day are mentioned that these words are repeated :

”ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ“ - (الانعام: الآية ٩٦)

That is the ordaining of the Mighty. The Knower. (6:96, 36:38, 41:12)

He is The Mighty Who dominates everything and everything is indebted to Him and subjugated to Him, and none prevents Him and none can overpower Him. He is The wise. The Knower of everything Who determines everything to a system that does not differ and is not disturbed.

**Time :**

According to a hadith narrated by Abu Hurayrah ؓ, Allah's Messenger ﷺ said that Allah says, "The son of Aadam hurts Me

when he derides time, although I am Time. I My Hand is all authority. I alter night and day.<sup>①</sup> According to a version: "For, I am Time. I alternate his night and his day."<sup>②</sup>

The scholars, like Shafi'i رحمه الله عليه, Abu Ubayd al-Qasim ibn Salaam رحمه الله عليه and others say that to deride time is to complain, "Time has done this to us. O Time, you may perish! May the children be orphaned and women be widowed!" But, Allah says : [أَنَا الدُّمَرُ] "I am time". He appoints it. So He is the Doer of that which is ascribed to time. Time is a creation but the Doer of that is Allah. Thus the reviler abuses the Doer of that and deems that time is responsible. Allah is the Doer, the Creator of all things. the Authority over everything as He says, "I am the Time. In my Hand is the affair. I alternate his night and his day".<sup>③</sup>

This is as the saying of Allah :

”قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۚ بِيَدِكَ الْخَيْرُ ۚ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۚ تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ ۚ وَتُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَتُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ ۚ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ“ - (آل عمران: الآيات ٢٦-٢٧)

Say, "O Allah! Sovereign of the Dominion! You give dominion to whom You will and take away dominion from whom You will. You exalt whom you will and You abase whom You will. In your hand is the good. Surely, you have power over everything. You make the night to merge into the day, and You make the day to merge into the night. And you bring forth the living from the dead, and you bring forth the dead from the living. And You give sustenance to whom You will without measure".

”هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ مَا خَلَقَ اللَّهُ ذَٰلِكَ إِلَّا بِالْحَقِّ ۚ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ

① Bukhari # 4826, Muslim # 2-2246, Abu Dawud # 5274, Ahmad # 1/272.

② Muslim # 3-2246. ③ Ahmad # 2/272.



يَعْلَمُونَ - إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ  
وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَتَّقُونَ - (يونس: الآيتان ٥-٦)

He is (Allah) who made the sun a radiance, and the moon a light, and measured out stages for it, that you may know the number of the years and the reckoning (of time). Allah created not (all) this but with truth. He makes (His signs manifest for a people who know. Surely in the alternation of night and day, and all that which Allah has created in the heavens and the earth, there are signs for a God fearing people. (10: 5-6)

This discloses that He has differentiated between the sun and the moon in their lights, shapes, times and orbits. He made the sun a shining, bright, powerful light with a radiant surface, and the moon dimmer in its light and cooler and benefitting. He appointed its phases so that it begins the month as a small crescent with little brightness because of its nearness to the sun and relative weakness so that its light is dimmer on the second night than on the first, whereafter it goes on increasing till it is perfect on the fourteenth night. Again, it dwindles, night by night, till the end of the month when it returns to what it had been in the beginning, and the cycle begins a new one on the first of the new month. We know the months from the moon while we know the nights and days from the sun and thus we distinguish the years and centuries.

Allah says:

”هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ  
السِّنِينَ وَالْحِسَابَ - (يونس: الآية ٥)

He is (Allah) who made the sun a radiance, and the moon a light, and measured out stages for it, that you may know the number of the years and the reckoning (of time). (10: 5)

”وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ ۖ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً  
لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ وَكُلُّ شَيْءٍ  
فَصْلُهُ تَفْصِيلًا - (الاسراء: الآية ١٢)

And we made the night and the day as two signs. Then we obliterate the sign of the night, and make the sign of the day sight-giving, that you may seek bounty from your lord, and that you may know the numbering of the years, and reckoning (of time). And everything we have expounded in detail. (17: 12)

”يَسْأَلُونَكَ عَنِ الْآهِلَةِ ۖ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ -

(البقرة: الآية ١٨٩)

They ask you concerning new moons. Say, They are (to reckon) periods of time for man kind and (to determine the period) for hajj. (2: 189)

The scholars place the planets in different heavens, like the moon in the heaven above the earth the first heaven, the sun in the fourth and so on. But some others maintain that all of them are in the first heaven though some may be above the other. They cite the following verses for their observation:

”وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ ۖ -

(الملك: الآية ٥)

And certainly we have adorned the lower heaven with lamps and we have made them (as) missiles for pelting satans. (67: 5)

”فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا ۚ وَزَيَّنَّا السَّمَاءَ  
الدُّنْيَا بِمَصْبِيحٍ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ -

(فصلت: الآية ١٢)

Then He ordained them as seven heavens in two days, and revealed in every heaven its command. And we adorned the lower heaven with lamps, and made it guarded. That is the decree of the Mighty, the Knower. (41: 12)

They contend that the seven heavens nay all the eight revolve with their cargo of stars, planets and comets in a reverse spin from the west to the east. The moon completes its orbit in a month and the sun, which is in the fourth heaven, in a year. Their orbits do not clash and the distance of the fourth heaven, and the path of their orbits overlap twelve times in a year. As for Zuhā (or Saturn), which is said by some, to be in the seventh heaven



(though others place all celestial bodies in the first), it completes its orbit in thirty years. In terms of the lowest heaven it is like three hundred and sixty times.

### Gates of Damascus :

Some popele have spoken at length on the heavenly bodies, their sizes, nature, orbits and so on. They have then tried to relate their inflence on the earth but most of them know little. The Greeks used to reside in Syria before the times of Prophet Eesa عليه السلام, and had gone very deep into this study. They had built the city of Damascus with its seven gates. At the top of each gate, they had erectd a temple on the pattern of the seven planets, everyone worshipping in his temple and praying to it (the star). Historians have thrown light on this fact, particularly the compiler of Kitabus-Sirr al-Maktum. The polytheists, the sabi'in in among them, worshipped the stars.

Allah says:

”وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا  
لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ -“

(فصلت: الآية ٣٧)

And of His signs are the night and the day, the sun and the moon. Prostrate not your selves unto the sun nor to the moon, but prostrate yourselves to Allah who created them, if it is , in truth, Him whom you worship. (41 : 37)

Allah says in the Qur'an that the hudhud (or the hoopoe) in formed Prophet Sulayman عليه السلام about Bilquis, the queen of Saba, and her army in Yaman and what happened there :

”إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ -  
وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيْنُ لَهُمُ الشَّيْطَانُ  
أَعْمَلُهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ - أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي  
يُخْرِجُ الْخَبَّ عَافِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ -“

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ “.

(النمل: الآيات ٢٣-٢٦)

I found a woman ruling over them, and she has been given of everything, and she has a Mighty throne. I found her and her people prostrating to the sun, instead of Allah, and Satan has made their deeds alluring to them, and has barred them from the way, so they are not guided, so that they prostrate not themselves to Allah, who brings forth what is hidden in the heavens and the earth, and He knows what you conceal and what you reveal. Allah! There is no God but he the Lord of the Mighty throne. (27 : 23-26 - a prostration must be made here).

”أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ  
وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ  
حَقٌّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ -“

(الحج: الآية ١٨)

Have you not seen that unto Allah prostrates whosoever is in the heavens and Who soever is on the earth, and the sun and the moon, and the stars, and the mountains, and the trees, and the animals, and many of mankind? And there are many of them on whom chastisement is justified. And the one whom Allah abases, there is none to honour him, Surely Allah does whatsoever He wills. (22:18, a prostration must be made here).

”أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّؤُا ظِلُّهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ  
سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ - وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ - يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ  
وَيَفْعَلُونَ مَا يُؤْمَرُونَ -“ (النحل: الآيات ٤٨-٥٠)

Have you not observed the things which Allah has created, their shadows inclining to the right and to the left, prostrating before Allah, while being lowly? To Allah prostrates whatsoever is in the heavens and whatsoever is in the heavens and whatsoever is in the earth of the living creatures, and (also) the angels, and they show not arrogance. They fear their Lord above them, and do what they are commanded. (16 : 48-50 , a prostration must be made here).

”وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا أَوْ كَرْهًا وَظِلُّهُمْ بِالْغُدُوِّ  
وَالْأَصَالِ -“ (الرعد: الآية ١٥)

(الرعد: الآية ١٥)



And unto Allah prostrate all who are in the heavens and the earth, willingly or unwillingly, as (also) do their shadows in the morning and the evening. (13 : 15, a prostration must be made here).

”تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا“

(الإسراء : الآية ٤٤)

The seven heavens and the earth, and whosoever is in them, glorify Him. And there is not a thing but glorifies Him with His praise, but you understand not their glorification. Surely He is ever Forbearing, Forgiving. (17 : 44)

There are many other verses on this subject.

#### Sun to Moon :

The noblest of the heavenly bodies observed are the stars and the most noble and prominent of them are the sun and the moon. The Khalil (who is Allah's friend Prophet Ibrahim عليه السلام pointed out to the falsehood of believing them to be deities.

”فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ“ (الأنعام : الآية ٧٦)

So when the night outspread over him, he saw a star. He said, "This is my Lord". But when it set, he said, "I love not the setters". (6:78)

"Setters" who "disappear".

”فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ۖ فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَٰذَا أَكْبَرُ ۖ فَلَمَّا أَفَلَتْ قَالَ يَقَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ۖ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ الْأَرْضَ حَنِيفًا ۖ وَمَا أَنَا مِنَ الْمُشْرِكِينَ“

(الأنعام : الآية ٧٧-٧٩)

Then, when he saw the moon rising, he said, "This is my Lord". But when it set, he said, "If my Lord does not guide me, I would certainly be of the people gone astray". Then, when he saw the sun rising he said, "This is my Lord, this is the greatest!" But when it set, he exclaimed, "O my people, surely I am quit of that you associate (with Allah, Surely I have turned my face; as a man of pure faith, to

Him Who originated the heavens and the earth, and I am not of the associators". (6 : 77-79)

Clearly, therefore, these celestial bodies-the stars, the sun and the moon-are not Divine. They are all subservient and cannot do anything on their own. They have to follow the course determined for them without trespassing or neglecting anything.

This is why Allah says :

”وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ“

(فصلت : الآية ٣٧)

And of His signs are the night and the day, the sun and the moon. Prostrate not yourselves unto the sun nor to the moon; but prostrate yourselves to Allah who created them, if it is, in truth, Him whom you worship. (41 : 37)

It is established in a hadith narrated by Ibn Umar رضي الله عنهما and (Sayyidah) Aysha رضي الله عنها and others that Allah's Messenger ﷺ said, "Surely, the sun and the moon are two of the (several) signs of Allah's The Mighty, The Glorious. And they do not eclipse on the death or the birth of anyone".<sup>①</sup> Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ said, "The sun and the moon will be folded up on the Day of Resurrection".<sup>②</sup>

Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ said, "Surely the sun and the moon will be agitated in hell on the Day of Resurrection". Hasan رضي الله عنه asked, "What is their religion?" He protested, "I narrate to you the Prophet ﷺ hadith and you ask about their religion".<sup>③</sup> Bazzar said that there was just this one line of transmission from Abu Hurayrah رضي الله عنه and Abdullah ad-Danaj did not narrated from, Abu Salamah except this hadith, both being sub-narrators.

Another hadith one of whose sub-narrators is Raqashi who is weak is narrated by Anas رضي الله عنه that the Prophet ﷺ said, "The sun and the moon will be agitated and deformed in hell".<sup>④</sup> Ibn Abbas رضي الله عنه said about (١:٨١) إِذَا الشَّمْسُ كُوِّرَتْ that the heavenly bodies

① Bukhari # 1044, Muslim # 1-91, Nasa'i # 1474, Maalik in Muwatta # 1 in Kitab Salatul Kusuf, Ahmad # 3/374.

② Bukhari # 3200.

③ Bazzar.

④ Abu Ya'la.



will be rolled up on the Day of Resurrection in the sea and a westerly wind will be sent and the fire will burn them".<sup>①</sup> These aathar point out that the sun and the moon are creations of Allah. He created them when He willed, and treated them as He chose. He has a reason for destroying them and an over-ruling wisdom. None can ask Him what He does through His knowledge, wisdom, power, will. He enforces His will and wisdom which none can reject or prevent or overcome.

Here Ibn Kathir رحمه الله عليه has reproduced from the beginning of Muhammad ibn Ishaq ibn Yasar's Kitab us sirah, the poetry of Zayd ibn Amr ibn Nufayl on the creation of the universe and the celestial bodies. But Ibn Hisham said that it belongs to Abu Sult. It is a beautiful presentation of praise of Allah and a declaration of His unity. It ends on a note of prayer, seeking forgiveness and blessings.

We know, therefore, that the fixed stars and the revolving bodies are all creation of Allah as, indeed.

He says:

”وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ وَحِفْظٍ

ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ“ - (فصلت: الآية ١٢)

And revealed in every heaven its command. And We adorned the lower heaven with lamps, and made it guarded. That is the decree of the Mighty, the Knower. (41:12)

### Harut & Marut :

As for the story of Harut and Marut meeting Zuhrah, a woman, and teaching her the great name of Allah whereby she turned into a star (Venus), it is perhaps from the Judaica. Or, Ka'b al-Ahbar may have narrated it to some of the tabi'in as a parable of the Bani Isra'il.

There is a hadith narrated by Ibn Umar رضي الله عنه in which the story is mentioned at length and it says that Zuhrah was personified for them as the most beautiful woman of all human beings. The two of them came to her and invited her to submit her body to them.<sup>②</sup> And then the story follows.

① Ibn Abu Hatim.

② Ahmad 2/134, Ibn Hibban.

It is also transmitted by Abdur Razzaq in his tafsir as narrated by Ibn Umar رضي الله عنه, Hakim in Mustadrak and Ibn Abu Haatim in his tafsir both as narrated by Ibn Abbas رضي الله عنه, Abu Bakr Bazzar reported from Ibn Umar رضي الله عنه, through two lines of transmission both having a weak set of sub-narrators. It says that the Prophet ﷺ said, "There was a cruel tithe-collector whom Allah turned into a meteor". However, the authorities have rejected some sub-narrators in the chain.

### The Galaxy or Milky Way and the Rainbow

Ibn Abbas رضي الله عنه narrated that Heraclius wrote to Mu'awiyah رضي الله عنه that if they still possessed some knowledge of prophethood, he must answer him about the majarrah (Milky way), the qaws (rainbow) and about the buq'ah or the spot which the sun does not reach except for an hour (or a short while). These questions nonplussed Mu'awiyah رضي الله عنه who sought the help of Ibn Abbas رضي الله عنه. He wrote to Mu'awiyah رضي الله عنه that the (قوس) rainbow was a protection for the people of the earth against drowning while the (مجرة) milky way or galaxy was the gate of the heaven from which the earth was split (to pour rain on the people of Nuh عليه السلام). As for the (بقعة) the place on which the sun shines for only an hour of the day, it is the sea that emerges from the Banu Isra'il.<sup>①</sup>

Jabir ibn Abdullah narrated that Allah's Messenger ﷺ said, "O Mu'adh, I am sending you to a people who follow the Scriptures. If you are asked about the majarrah that lies in the heaven then say that it is the saliva of the snake that is under the Throne"<sup>②</sup>. However, this is a completely rejected hadith. It is fabricated. A sub-narrator Fadl ibn Mukhtar known as Abu Sahl Basri was an inventor of hadith and is rejected by the authorities.

Allah says :

”هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَعْمًا وَيَنْشِئُ السَّحَابَ الثِّقَالَ - وَيُسَبِّحُ

الرَّعْدُ بِحَمْدِهِ - وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ

يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ“ - (الرعد: الآيتان ١٢-١٣)

He is (Allah) Who shows you the lightning, for fear and for hope, and He brings up the heavy clouds. And the thunder glorifies Him

① Tabarani, Bukhari in al-Adab ul-Mufra # 766,767 (English translation Darul Isha'at, Karachi).

② Ibid



with His praise and the angels too, in awe of Him. And He sends the thunderbolts and smites with them whomsoever He will, yet they (the disbelievers) dispute about Allah, and he is Might in prowess. (13:12-13)

”إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاجْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ“ (البقرة: الآية ١٦٤)

In the creation of the heavens and the earth, and in the alternation of the night and the day, and (in) the ships that sail on the ocean (laden) with that which profits mankind, and in the water which Allah sends down from the sky then revives thereby the earth after its death and scatters therein all kinds of animals, and in the change of the winds, and the clouds made subservient between heaven and earth surely there are signs for a people who understand. (2 : 164)

#### Clouds :

Ibrahim ibn Sa'eed رحمه الله عليه reported that his father reported that a Shaykh of Banu Ghaffar narrated that he heard Allah's Messenger ﷺ say, "Surely Allah raises the cloud and it utters the best of sounds and it laughs the best of laughs".<sup>①</sup>

Musa ibn Ubaydah ibn Sa'd ibn Ibrahim said, "Its utterance is the thunder and its laugh is the lightning".

Muhammad ibn Muslim disclosed that they learnt that the lightning is an angel that has four faces : a human face , a face of an ox, a face of an eagle and a face of a lion. When it wags its tail, that is the lightning.<sup>②</sup>

#### Thunderclap :

Saalim reported his father (Ibn Umar ؓ) as narrating that when Allah's Messenger ﷺ heard the thunder and the thunderclap he prayed :

”اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذَلِكَ“.

O Allah, do not kill us with Your anger, and do not destroy us with Your punishment, but preserve us before that.<sup>①</sup>

Abu Hurayrah ؓ narrated that when he heard the thunder, the Prophet ﷺ prayed :

”سُبْحَانَ مَنْ يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ“.

Glorified is He whom the thunder glorifies with its praise.<sup>②</sup>

Ali ؓ said that he used to pray :

”سُبْحَانَ مَنْ سَبَّحَتْ لَهُ“.

Glory be to Him whom you glorify.

Ibn Abbas ؓ, Aswad ibn Yazid, Tawus and others also narrated the like of it. Abdullah ibn Umar ؓ stopped speaking when he heard a thunderclap and prayed:

”سُبْحَانَ مَنْ يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ“.

Glory be to Him whom the thunderclap glorifies with praise. And the angels glorify in awe of Him). And, he said, "This is a stern warning for the earthling".<sup>③</sup>

Abu Hurayrah ؓ narrated that Allah's Messenger ﷺ said, "Your Lord says: If My slaves were to obey Me, I would pour on them rain by night and cause the sun to rise on them by day. And when they hear the sound of thunder, they must make mention of Allah, for it does not afflict one who remembers".<sup>④</sup>

☆☆☆

① Tirmidhi # 3450, Ahmad 2/100,102, Nasai in Ama al-Yawn.Wal Layl, Haakim in Mustadrak 4/286, Bukhari in al adab al Mufrad # 721.

② Tabari.

③ Maalik im Muwatta # 26 in Kalam Chapter ( II )

④ Ahmad 2/283, 359



## CHAPTER

### Mention of the creation of the angels and their characteristics

Allah the Exalted, says :

”وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَنَهُ بَلْ عِبَادٌ مُّكْرَمُونَ - لَا يَسْبِقُونَهُ بِالْقَوْلِ  
وَهُمْ بِأَمْرِهِ يَعْمَلُونَ - يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا  
لِمَنِ ارْتَضَى مِنْ خَشْيَتِهِ مُشْفِقُونَ - وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ  
فَذَلِكْ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ“ - (الانباء: الآيات ٢٦-٢٩)

And they say: "The Compassionate has taken an offspring. He is glorified. Nay, they are honoured servants. They precede Him not in word, and by His command they act. He knows whatsoever is before them and whatsoever is behind them, and they intercede not except for him with whom He is pleased, and in awe of Him they are fearful. And whosoever of them should say, "Surely I am a god besides Him", such a one We would recompense with Hell. Thus do We recompense the evildoers. (21 : 26-29)

”تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ ۚ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ  
وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ إِلَّا اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ“ -

(الشورى: الآية ٥)

The heavens may well nigh be rent asunder above them, while the angels glorify the praise of their Lord and ask forgiveness for those on earth. Behold, surely Allah He is the Forgiver, the Merciful. (42 : 5)

”الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ  
وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا ۚ رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ  
لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْحَجِيمِ - رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ  
عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ ۚ إِنَّكَ أَنْتَ

الْعَزِيزُ الْحَكِيمُ“ - (غافر: الآيتان ٧-٨)



Those who bear the Throne, and those who are around it glorify the praise of their Lord and believe in Him and ask forgiveness for those who believe, (saying) "Our Lord! You embrace everything in mercy and knowledge, so forgive those who repent and follow Your way, and protect them the chastisement of the Hell-fire. Our Lord! and admit them in Gardens of perpetual bliss which You have promised them and those who were righteous of their fathers, and their wives and their offspring. Surely you are the Mighty, the wise. (40: 7-8)

”فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ“ (فصلت: الآية ٣٨)

But if they are arrogant, yet those who are with your Lord glorify Him night and day, and they are never wearied. (41: 38)

(Prostration must be made here).

”وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ - يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ“ - (الأنبياء: الآيات ١٩-٢٠)

And those who are in His presence are not too arrogant to worship Him, nor are they weary. They glorify (Him) by night and day, they flag not. (21: 19-20)

”وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ - وَإِنَّا لَنَحْنُ الصَّافُونَ - وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ“ - (الصفات: الآية ١٦٤-١٦٦)

And there is none of us (angels), but has an assigned station, and surely we are ranged in ranks; and surely we glorify Him. (37: 164-167)

”وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ - لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا“ - (مريم: الآية ٦٤)

And we (angels) descend not but by the command of your Lord. To Him belongs whatsoever is before us, and whatsoever is behind us, and whatsoever is between these and your Lord is never forgetful. (19: 64)

”وَإِنَّا عَلَيْكُمْ لَحَافِظِينَ - كَرَامًا كَاتِبِينَ - يَعْلَمُونَ مَا تَفْعَلُونَ“ - (الأنفطار: الآيات ١٠-١٢)

And surely over you are (appointed) guardians, noble writers. They know whatsoever you do. (82: 10-12)

”وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ“ - (المدثر: الآية ٣١)

And none knows the hosts of your Lord but He. (74: 31)

”وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ - سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ - فَنِعْمَ عُقْبَى الدَّارِ“ - (الرعد: الآيات ٢٣-٢٤)

And the angels shall enter unto them from every gate (saying), "Peace be upon you, for that you persevered-how blessed is the abode of the hereafter! (13: 23-24)

”الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَى أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبُعَ - يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ - إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ“ - (فاطر: الآية ١)

All praise belongs to Allah, the Originator of the heavens and the earth, the Appointer of the angels as messengers having 'wings' two, three and four. He adds to the creation what He will. Surely Allah has power over everything. (35: 1)

”وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا - الْمَلَكُ يَوْمَئِذٍ بِالْحَقِّ لِلرَّحْمَنِ - وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا“ - (الفرقان: الآيات ٢٥-٢٦)

And on that day the heaven will be rent asunder with clouds, and the angels will be sent down-a grand descending. The sovereignty of that day shall be True (sovereignty) belonging to the compassionate, and it shall be a hard day for the disbelievers. (25: 25-26)

”وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَ نَالَوْلَا أَنْزَلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَى رَبَّنَا لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتْوًا كَبِيرًا - يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حَجْرًا مَحْجُورًا“ - (الفرقان: الآيات ٢١-٢٢)



And those who hope not for a meeting with Us say, "Why have the angels not been sent down to us, or why we see not our Lord?" Certainly they are too arrogant of themselves and have greatly exceeded the bonds in revolt. On the day they see the angels-no glad tidings there would be that day for the guilty. And they (the angels) will say, "There is a barrier forbidden. (25: 21-22)

”مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ

لِلْكَافِرِينَ“ - (البقرة: الآية ٩٨)

Who soever is an enemy to Allah and His angels His Messenger, and Jibril and Mikail, then surely Allah is an enemy to the disbelievers. (2: 98)

”يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا

يُؤْمَرُونَ“ - (التحریم: الآية ٦)

O you who believe, save yourselves and your families from a fire whose fuel is mankind and stones, over which are (appointed) angels, stern strong, who disobey not Allah in what He commands them, but they do what they are commanded. (66: 6)

There are many verses describing the angels with strength of worship and nature, great sight and appearance, and variety of look.

Allah says:

”وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيقَهُمْ وَصَاقَ بِهِمْ ذُرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ - وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ“ -

(هود: الآيتان ٧٧-٧٨)

And when Our Messenger came to Lut, he was perturbed on their account and distressed for them, and he said, "This is a distressful day". And his people came to him, running to wards him; and before then they had been doing evil deeds. (11: 77-78)

**Lut's People:** عليه السلام

We have mentioned in our tafsir that which many of the ulama have mentioned that the angels appeared to them as

beatiful young, men to test them. The people of Lut عليه السلام succumbed to the temptation and invited punishment on them selves, and Allah seized them a mighty, powerful seizing. In the same way, Jibril عليه السلام came to the Prophet ﷺ in many different forms. Sometimes he came as Dihyah ibn Khalifah Kalbi, sometimes as a villager and sometimes in his own appearance in which he is created. He has six hundred wings and every two wings are as apart as the distance between the east and the west. The Prophet ﷺ saw him in this form twice, once descending from the heaven to earth. He also saw him near the Sidrat ul-Muntaha (lote-tree of the utmost limit), near to which is the Garden of the Abode.

Allah says:

”عَلَّمَهُ شَدِيدُ الْقُوَى ذُو مِرَّةٍ فَاسْتَوَى - وَهُوَ بِالْأُفُقِ الْأَعْلَى - ثُمَّ دَنَا

فَتَدَلَّى“ - (النجم: الآيات ٥-٨)

Taught him by one of might power, one vigorous. So he stood straight, while he was on the uppermost horizon. Then he drew nigh and hung down, suspended. (53: 5-8)

He was Jibril عليه السلام. We have mentioned it in the tafsir from more than one sahabi. They include Ibn Masud, Abu Hurayrah, Abu Dharr and Sayyidah Ayshah رضي الله عنهما.

”فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى - فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى“ -

(النجم: الآيتان ٩-١٠)

Till he was within two bows' length or even nearer. Thus did Allah) reveal to His servant that which He revealed. (53: 9-10)

The servant was Muhammad ﷺ.

”وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى - عِنْدَ سِدْرَةِ الْمُنْتَهَى - عِنْدَهَا جَنَّةُ الْمَأْوَى -

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى - مَا زَاغَ الْبَصَرُ وَمَا طَغَى“ -

(النجم: الآيات ١٣-١٧)

And certainly he saw him yet another time, by the lote-tree of the utmost boundary, nigh to which is the Garden of the abode when that which shrouds shrouded the lote-tree, the eye swerved not, nor swept away. (53: 13-17)



**Sidratul Muntaha :**

We have mentioned the ahadith of al-Isra in the surah subhan (al-Isra or Bani Israil # 17) that the Sidrat ul-Muntaha is in the seventh heaven, and according to a version, its roots are in the sixth and branched extend to the seventh where what covers it, covers it with Allah's command. It is said that the nur (light) of the Lord, Mighty and Glorious covers it; or a golden spreading; or different kinds of colours unrestricted; or the angels; or the light of Allah, the Exalted, so that none can describe its beauty and nature. There is no contradiction in these sayings. Perhaps they all describe it from different angles. The Prophet ﷺ said (in the hadith of Mi'raj). "Then I was taken up to the Sidrat ul-Muntaha. And behold! Its fruits are like the vessels of earthen ware".<sup>①</sup> And according to a version, "like the vessels of earthenware of Hajar. Its leaves are like the ears of elephants. Behold! from its roots emerge two concealed rivers and two apparent rivers. The two concealed ones are in Paradise and the two apparent ones are the Nile and the Exphrates".<sup>②</sup> This subject did up in the discussion of the creation of the earth and what it contains of the seas and rivers. Therein are the Prophe's ﷺ words, "And I was raised to the Bayt ul-Ma'mur. Behold! Everyday seventy thousand angels enter it but they do not return to it". There, he found Prophet Ibrahim عليه السلام with his back to the Bayt ul-Ma'mur. It is on the seventh heaven of the same standing as the Ka'bah on earth.

When Ali ibn Abu Talib ؓ was asked about it, he said that it is a mosque in the (seventh) heaven and is called ad-Durāh and it is in line with the Ha'bah and above it. It is the haram in the heaven as the House is on the earth and every day seventy thousand angels pray in it, never returning to it. This is how it is reported from Ali ؓ through another line of transmission too.

**Baytul Ma'mur :**

Ibn Abbās ؓ narrated that Allah's Messenger ﷺ said "The Baytul-Mamur is in the heaven. It is called ad-Durah and it is above and like the Baytul-Haram, linear to it. Were it to fall down, it would drop on it. Seventy thousand angels enter it every day whereafter they are not seen at all. Indeed, it has sanctity in the heavens of the same degree as the sanctity of Makkah"<sup>③</sup>, meaning, Makkah's sanctity on the earth. The same is

① Ibn Kathi describes the fruit as دوس الجبال (Peaks of Mountains), F.N. P 65.

② Bukhari # 3887, 3207, Muslim # 259-162, 262-165, Nasa'i # 449, Ahmad # 4/207, 3/128.

③ Tabarani

reported by Awfi, Mujahid, Ikrimah, Rabi'ibn Anas. Suddi and others. One day Allah's Messenger ﷺ said to his Sahabah رضي الله عنهم , "Do you know what the Baytul-Ma'mūr is?" They said, "Allah and His Messenger know best." He said, "A mosque in the heaven, linear to the Ha'bah so that if it dropped down, it would fall over it. Every day, seventy thousand angels pray in it. When they go out, they do not return to it".<sup>①</sup>

Dahhāk presumed that it was built by a group of angels called the jinns of the tribe of Iblis on whom be Allah's curse. They were known as sadnah,<sup>②</sup> and they served it.

Some others say that there is a house in every heaven frequented by the angels to worship therein. They go to it by turns just as the earthlings frequent the Baytul-Atiq for hajj every year, and for umrah all the time, and for tawāf (circumambulation) and Salāh every moment.

Sa'eed ibn Yahya ibn Sa'eed al-Amawi wrote in the beginning of his book. The Maghazi, that Abu Ubayd narrated from Mujahid, "The haram is sanctified in the seven heavens and the seven earths and it is the fourth of the fourteen Houses. There is a House in every heaven and on every earth. If they would fall, some of them would fall on others." Mujahid said that they are in line. Abdullah ibn Amr ؓ said, "Surely the haram is sacred in the seven heavens as it is on earth. And indeed, the Baytul Maqdis is sacred in the seven heavens as it is on earth." It is as some poet has said that He Who raised the heaven built for it a House with Story supports, and very long.

The house in the heaven is Baytul-Izzah, and the angel who is the leader there is Isma'il. On this basis, the seventy thousand angels that enter the Bayt ul-Ma'mur every day, not again getting an opportunity to enter it till the end of time, are the inhabitants of the seventh heaven alone.

This is why Allah asys :

”وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ“ - (المدثر: الآية ٣١)

And none knows the hosts of your Lord but He (74 : 31).

**Heaven Squeaks :**

Abu Dharr ؓ narrated that Allah's Messenger ﷺ said, "I see what you do not see and I hear what you do not hear. The heaven

① Servants of the Ka'bah.

② Qatadah ؓ.



squeaks and it has a right to squeak. There is not in it space enough to keep four fingers but an angel is prostrating on it. If you know what I know, you would laugh little and weep much, and you would not enjoy the women on the beds but would ascend up to the altitudes, raising voices in supplication to Allah, the Mighty, the Glorious. Abu Dharr رضي الله عنه expressed the wish, "By Allah! I wish that I was a tree chopped down".<sup>①</sup>

Jabir ibn Abdullah رضي الله عنه narrated that the Prophet ﷺ said, "There is not in the seven heavens space so much as of a foot, a span or a palm but there is an angel standing in prayer, or an angel in prostration, or an angel bowing".<sup>②</sup> On the day of resurrection, all of them will say, 'We could not worship You as was the right of Your worship, except that we did not associate anything with You'.<sup>③</sup>

These two ahadith prove that every inch of space in the seven heavens is occupied by angels worshiping Allah in one way or the other. They are engaged perpetually in worship, in glorifying Him and in chanting supplication, in whatever Allah has commanded them to do. They have different degrees in the sight of Allah.

He says :

”وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ - وَإِنَّا لَنَحْنُ الصَّافُونَ - وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ -“

(الصفات : الآيات ١٦٤-١٦٦)

And there is none of us but has an assigned station, and surely we are ranged in ranks; and surely we glorify Him. (37 : 164-166)

The Prophet ﷺ asked, "Will you not stand in rows as the angels stand before their Lord?" They enquired, "How do they stand in rows before their Lord?". He said, "They complete the first row and arrange the row". He added, Allah has given us excellence over the people by three things. He has made the earth a masjid (mosque) for us, and its soil pure and a means of purifying, and made our rows (in prayer) like the rows of the angel".<sup>④</sup> This is how they will come on the day of resurrection before the Lord, Mighty and Glorious in rows,

① Tirmidhi # 2313, Ibn Majah # 4190, Ahmad # 5/173.

② The text has 'returning'.

③ Tabarani.

④ Ahmad # 5/8, 106.

as He says :

”وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا -“ (الفجر : الآية ٢٢)

And your Lord will come, and the angels as well, lined up in rows. (89 : 22)

They will stand in rows before their Lord, Mighty and Glorious, on the day of resurrection.

Allah says :

”يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۖ لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ

وَقَالَ صَوَابًا -“ (النبا : الآية ٣٨)

On the day when the Ruh (spirit) and the angels will stand in rows. They will not speak, except the one who is permitted by the All-Merciful and speaks aright. (78 : 38)

Ruh :

Here, the word Ruh (روح) means the children of Aadam عليه السلام. This is the opinion of Ibn Abbas رضي الله عنه, Hasan and Qadah. It is also said that they are the angels resembling the children of Aadam عليه السلام in appearance. This is the opinion of Ibn Abbas رضي الله عنه, Mujahid, Abu Salih and A'mash. It is held by Sha'bi, Sa'eed ibn Jubayr and Dahhak that it refers to Jibril عليه السلام. Some others say he is an angel called ar-Ruh in the measure of all the creation. Ibn Abbas رضي الله عنه also said that he is an angel, the mightiest of all angels in creation.

Ibn Mas'ud رضي الله عنه narrated that the Ruh is in the fourth heaven. He is greater than the heavens and the mountains and the angels. He glorifies daily twelve thousand glorifications. Against every glorification, Allah creates an angel who will form a row on the day of resurrection all alone.<sup>①</sup> But this hadith is very strange.

Ibn Abbas رضي الله عنه narrated that he heard Allah's Messenger ﷺ say, Allah has an angel which, if told to swallow the heavens and the earths in one gulp, he would do so. He glorifies thus: (سبحانك حيث كنت). Glory be to You wherever You are".<sup>②</sup> This hadith also is very strange.

① Tabari.

② Tabarani.



**Bearers of Throne :**

We have described the bearers of the Throne in the hadith of Jabir ibn Abdullah عليه السلام that the Prophet ﷺ said, "I am permitted to distance between the lobe of his ear and his shoulder is a journey of seven hundred years".<sup>①</sup> According to a version: "the flight of a bird between them is seven hundred years".<sup>②</sup>

**Jibril :** (عليه السلام)

In describing Jibril عليه السلام, Allah has said:

”عَلَّمَهُ شَدِيدُ الْقُوَى“ - (النجم: الآية ٥)

Taught him by one of mighty power. (53 : 5)

He has terrible strength. He carried the cities of the people of Lut عليه السلام that numbered seven together with the peoples in it who were nearly four hundred thousand. There also were beasts, little animals, fields, buildings and other things. He carried them up in a corner of a wing almost to the heaven where the angels could hear the barking of their dogs and the crowing of their hens. Then he turned it upside down so that its top became the bottom. This is the 'mighty power'. Then as for Allah's words (رحمة one of vigour), they mean 'beauty' and a well-formed physique.

This is as in another verse :

”إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ“ - (الحاقة: الآية ٤٠، والتكوير: الآية ١٩)

It is surely the word of a noble messenger. (69 : 40 & 81:19)

Who is Jibril عليه السلام, Allah's messenger, noble and beautiful to look and of mighty power, near the possessor of the Throne. He has a high station in Allah's sight and he is obeyed by the heavenly beings. He is the trusted, and he was the envoy of Allah to His messengers عليه السلام carrying the revelation to them which was made up of true information and just laws. Accordingly, he also came to the Prophet ﷺ in different from as we have stated earlier. He saw him in the form in which Allah created him twice. He has six hundred wings as narrated by Bukhari from Talq ibn Ghannam رحمة الله عليه from Za'idah Shaybani رحمة الله عليه who said that he asked Zirr رحمة الله عليه about Allah's words:

① Abu Dawud # 4727

② Ibn Abu Hatim.

”فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ - فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ“ -

(النجم: الايتان ٩-١٠)

(53 : 9-10) already translated.

He said that Abdullah ibn Mas'ud عليه السلام narrated to them that Muhammad ﷺ had seen Jibril عليه السلام and he had six hundred wings.<sup>①</sup>

Abdullah (ibn Mas'ud عليه السلام) narrated, "Allah's Messenger ﷺ saw Jibril عليه السلام in his (real) form and he had six hundred wings, each of the wings blocked the horizon, things of a variety of colours dropped from his wings, like pearls and rubies and what is known to Allah."<sup>②</sup>

Ibn Mas'ud عليه السلام narrated about the verses :

”وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ - عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ“ -

(النجم: الايتان ١٣-١٤) (53 : 13-14)

That Allah's Messenger ﷺ said, "I saw Jibril عليه السلام having six hundred wings. There scattered from his hair a multi-coloured assortment of pearls and rubies".<sup>③</sup>

Shuqayq ibn Slamah رحمة الله عليه said that he heard Ibn Mas'ud عليه السلام narrated that Allah's Messenger ﷺ said, "I saw Jibril near the Sidratul Muntaha. He had six hundred wings".<sup>④</sup> Aasim a sub narrator, was asked about the wings. He said that some of the Sahabah عليهم السلام said, "The wings extend from the east to the west".

Ibn Mas'ud عليه السلام narrated that the Prophet ﷺ said, "Jibril came to me in a green garment, pearls hung down from it".<sup>⑤</sup>

Abdullah (ibn Mas'ud عليه السلام) narrated about the verse :

”مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ“ - (النجم: الآية ١١)

(53 : 11) already translated.

That Allah's Messenger saw Jibril عليه السلام wearing two robes, fluttering (his wings) which had covered the space between the heaven and the earth.<sup>⑥</sup>

① Bukhari # 3232, 4856, 4857.

② Ahmad 1/395, Bukhari # 4858.

③ Ahmad 1/412.

④ Ahmad 1/407.

⑤ Ahmad 1/407.

⑥ Ibn Jarir Tabari.



Masruq reported that he asked (Sayyidah) Aysha رضي الله عنها, "Does not Allah say":

”وَلَقَدْ رَءَاهُ بِالْأَفْقِ الْمُبِينِ“ - (التكوير: الآية ٢٣)

And he did see him on the clear horizon. (81:23) and,

”وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَى“ - (النجم: الآية ١٣)

And, indeed he saw him another time. (53: 13)

She said, "I am the first (person) of this ummah to have asked Allah's Messenger ﷺ about it and he said, "Indeed, he was Jibril عليه السلام. I did not see him in his form in which he is created, except twice. I saw him descending from the heaven to the earth, barring (from view) whatever is between the heaven and earth with his huge physique".<sup>①</sup>

Ibn Abbas رضي الله عنه narrated that Allah's Messenger ﷺ said to Jibril عليه السلام, "Why do you not visit me oftener than you do?" So this verse was revealed:

”وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا“

(مريم: الآية ٦٤)

And we do not descend but with the command of your Lord to Him belongs what is in front of us and what is behind us.<sup>②</sup> (19:64)

Ibn Abbas رضي الله عنه also narrated that Allah's Messenger ﷺ was (always) the most generous of all people and he would be more generous in Ramadan than he was otherwise, when (in Ramadan) Jibril عليه السلام met him. He met him every night in Ramadan and taught him the Quran. Allah's Messenger ﷺ was more generous in (doing) good than the winds sent (by Allah).<sup>③</sup>

Ibn Shihab رحمه الله عليه narrated that Umar ibn Abdul Aziz رضي الله عنه delayed the salah of asr a little while. So, Urwah رضي الله عنه said the him, "Know that Jibril came down and led the salah in the Prophet's ﷺ presence". Umar رضي الله عنه remarked, "Careful what you say, O Uwah!" He said that he heard Bashir ibn Abu Mas'ud رضي الله عنه say that he heard Allah's Messenger ﷺ say, "Jibril عليه السلام came down and I prayed with him. Again, I prayed with him. Again, I prayed with him.

① Bukhari # 3234, 3235, 361, Muslim # (177) 287, Ahmad 6/236.

② Bukhari # 3218, 4731, 7455, Ahmad 1/231.

③ Bukhari # 6, 3220, Ahmad 1/231.

Again, I prayed with him. Again, I prayed with him. He counted five salahs with his finger.<sup>①</sup>

Israfil عليه السلام:

Israfil عليه السلام is one of the bearers of the Throne. He will sound the trumpet three times at the command of his Lord. The first of those will cause a terrible commotion. The second will bring about a universal swooning and the third will cause a resurrection as we will see in this book at the appropriated place by Allah's help and enablement. The sūr or trumpet is a horn in which he will blow. Each of its circle will be like what is between the heaven and the earth. And there is in it a hollow for the souls of the creatures. When Allah will command him to blow for the resurrection and he blows, the souls will emerge glowing the while. Allah will say, "By My Honour and Glory, let every soul return to its body which it had been occupying in the world". So, they will enter the bodies in their graves. They will rush into them as poison spreads on the sting. The bodies will gain life and the graves will be split up for them. Thus, they will come out of them and go swiftly to the place of gathering as we shall see it later.

This is why Allah's Messenger ﷺ said, "How can I be at peace when the one deputed with it has put the trumpet to his mouth, bent his forehead and awaits when he is permitted to blow it". They asked, "What should we say, O Messenger of Allah?" He said, "say حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ Allah suffices us and He is the best of Guardians. We place our trust in Him".<sup>②</sup> It is narrated by Abu Sa'eed Khudri رضي الله عنه. He also quoted the Prophet ﷺ as saying that on his right is Jibril and on his left is Mika'il عليه السلام.<sup>③</sup>

Ibn Abbas رضي الله عنه narrated that while Jibril عليه السلام was with the Prophet ﷺ, the horizon of the heaven split and Israfil عليه السلام came to the Prophet ﷺ and said, "O Muhammad, Allah has commanded you to choose between being a human Prophet or an angel Prophet". The Prophet ﷺ disclosed to the sahabah رضي الله عنهم that Jibril عليه السلام advised him by gestures and he understood that he should choose to remain a human being. That angel ascended with the answer to the heaven and the Prophet ﷺ asked Jibril عليه السلام, "Who is he, O Jibril?" He said, "He is Israfil عليه السلام. Allah created him when He did, and between him and the Lord are seventy curtains of light which he cannot approach without

① Bukhari # 521, 3221, Muslim # 166, 610, Nasai # 495, Ibn Majah # 668.

② Tirmidhi # 2431, Ahmad 3/73.

③ Ahmad 3/9,10.



fear of burning down. There is the tablet before him. When Allah permits him to do something in the heaven or on earth, the tablet is raised and he draws his forehead, has a closer look. If it concerns me, he commands me to act. If it concerns Mikail عليه السلام then he directs him to do it. If it is a command for the angel of death, he passes on the command to him". I asked Jibril عليه السلام what his responsibilities were and he said, "I am over the winds and the hosts". I asked about Mikail عليه السلام and he told me that he was responsible for the plants and cultivation and the rain. About the angel of death, he said "He is in charge of extracting the souls and I do not presume that he will come down before the coming of the last Hour and I find nothing in me but fear for the Hour".<sup>①</sup> This Hadith is strange from this line of transmission.

Sayyidah Ayshah رضى الله عنها narrated that when he woke up in the night Allah's Messenger ﷺ used to say :

”اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ  
عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ  
يَخْتَلِفُونَ اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ  
إِلَى صِرَاطٍ مُسْتَقِيمٍ“

O Allah Lord of Jibril, Mikail and Israfil, Originator of the heavens and the earth, Knower of the unseen and the apparent! You do decide between Your slaves in that which they do differ. Guide me with Your command from that in which is difference to that which is true. Surely, You guide whom You will to the straight path.

It is stated in the hadith of the sur that Israfil عليه السلام will be the first whom Allah will revive after the swooning that he might blow the trumpet. And Muhammad ibn Hasan an-Naqqash said that Israfil عليه السلام was the first angel to prostrate, hence he was deputed with the preserved tablet.<sup>②</sup>

Allah says :

”مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ“  
(البقرة: الآية ٩٨)

Whoever is an enemy to Allah and His angels, and His Messengers and Jibril and Mikail. (2 : 98)

① Tabarani.

② Suhayli in At-Tarif wal Alam bima abham fil Quaran minal-alam.

He coupled it with the angels because of their nobility. Jibril عليه السلام is a mighty angel, so his mention precedes the others. Mikail عليه السلام is in charge of rain and the plants, and he enjoys a position with his Lord, Mighty and Glorious. He is among the noble and close angels. Abu al-Yaman narrated from Ibn Abbas رضي الله عنه that Ammar ibn Ghaznah Ansari رحمه الله عليه narrated that he heard Humayd ibn Ubayd رحمه الله عليه, the freedom of Banu al-Mualla say that he heard Thabit Banani رضي الله عنه narrate on the authority of Anas ibn Maalik رضي الله عنه that Allah's Messenger ﷺ said to Jibril عليه السلام, "Why is it that I do not ever see Mikail laugh?" He said, "Mikail has not laughed since the Fire was created".<sup>①</sup> These angels, who find favourable mention in the Quran and the sahih Ahadith are named in the Prophet's Prayer :

”اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ“

O Allah Lord of Jibril, Mikail and Israfil.

Jibril عليه السلام came down with guidance to the Messengers to propagate it to their peoples. Mikail is responsible for rain and the plants whereby sustenance is provided in this world. He had assistants who carry out his commands. They drive the winds and clouds as desired by the Lord, Mighty and Glorious. We have narrated that no drop of rain falls down from the heaven without an angel accompanying it to guide it to its place on earth.

Israfil عليه السلام is deputed over trumpet on which the dead will be raised and gathered and recompensed for their deeds. Here someone is forgiven and rewarded. There another is punished, and mourns and wails. Jibril عليه السلام will have accomplished his task of guiding. Mikail عليه السلام will have discharged his duty of disbursing the provision. And Israfil عليه السلام would have done the work entrusted to him.

#### Angel of death :

As for the angel of death, his name is not mentioned in the Qur'an ahadith. Some aathar 1 name him as Izrail عليه السلام. Allah knows best.

Indeed, Allah says:

”قُلْ يَتَوَفَّكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ“

(السجدة: الآية ١١)

① Ahmad 3/224.



Say, "The angel of death, who has been given your charge, shall take your souls, then you shall be returned to your Lord". (32 : 11).

He has assistants who extract the soul of a person from his body and leave it at the throat. The angel of death takes it with his hand, not letting it go for so much as the blink of an eye till it is taken from him and thrown into the shroud in which he is wrapped.

This is as covered in Allah's words:

”يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ“

(ابراهيم: الآية ٢٧)

Allah confirms those who believe with the firm word in the life of this world and in the hereafter. (14 : 27)

Then he ascends with it. If the person was righteous then the gates of the heaven are opened for it, otherwise they are shut to it, and it is thrown on the earth.

”وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّقَهُ رُسُلُنَا لَهُمْ لَا يَفْرَطُونَ - ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۚ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ“ - (الآية: الأيمان ٦١-٦٢)

And He is the Omnipotent over His servants, and He sends guardians over you till death approaches any one of you, and our messengers take his soul and they neglect not. Then they are restored to Allah, their Protector, the Just. Behold, His is the judgement; and He is the Swiftest of reckoners. (6 : 61-62)

Ibn Abbās ؓ, Mujahid and others said that the earth is in the hands of the angel of death as though a platter from which he picks up whatever he likes to eat. We have mentioned, indeed, that the angels of death come to a person in accordance with his deeds. If he is a believer, the angels come to him with (shining) face and white garments, and a pleasant nature. But if he is a disbeliever then the opposite prevails. We seek refuge with Allah, the Mighty, from that.

Ja'far ibn Muhammad رحمه الله عليه narrated on the authority of his father that Allah's Messenger ﷺ saw the angel of death near the

head of an ansar man. He said to him. "O angel of death be mild to my companion. He is a believer". The angel of death responded, "O Muhammad! Be satisfied and let your eyes cool! I am mild with every believer. Know that there is not on the earth a house of mud or hair, on land or sea, but I explore them five times every day till I am aware of their young ones and old ones like they are of themselves. By Allah, O Muhammad, were I to intend to extract the soul of a mosquito. I would not be able to do it till Allah gives the command to extract it".<sup>①</sup>

Ja'far ibn Muhammad Sadiq رحمه الله عليه said that he had learnt that the exploring was done at the times of the salah. Thus, as death approaches one who was careful of his salāh, the angel comes close to him and the devil is dismissed from him, and the angel prompts him (لا اله الا الله محمد رسول الله) in that difficult time. This hadith is mursal and questionable. We have narrated the hadith of sūr from Abu Hurayrah ؓ in its entirety. It contains the words; And Allah will command Israfil to blow the trumpet of swooning and he will blow it.

So, all in the heavens and on the earth will swoon, except those whom Allah wills (to spare). When they are exterminated, the angel of death will come to Al-Jabbar (the Omnipotent) and say, 'O Lord, the dwellers of the heavens and the earth have died except those you have spared. He will ask though He knows who they are, Who remain? The bearers of your throne remain, and Jibril and Mika'il remain. He will say, let Jibril عليه السلام and Mikail die.

Then the throne will speak to Allah and exclaim, "O lord, wil Jibril and Mikail die? Allah will say, Queit! I have decreed death for all that are under My Throne. So, they will die. The angel of death will come to Al-Jabbār and say, 'O Lord! Jibril and Mikail have ded. Though He knows. Allah will ask, who remain? He will say. You the Ever-Living who never dies remain, the bearers of Your throne remain and I remain. Allah will say. Let the bearers of My throne die. They will die. Allah will command the throne to take the trumpet from Israfil عليه السلام.

The angel of death will come and say, 'O Lord! Indeed, the bearers of Your throne are dead. Allah will ask-though He knows it, who remain? He will say, "You, the Ever-Living who never

① Ibn Abu Hatim.



dies remain and I remain. Allah will say, You are a creature of My creation. I created you for what I intended. So die! Then none will remain except Allah, the One, the Dominant, the Alone, the Independent Who begets not was begotten, and there is none co-equal with him. He is the last as He was the first".<sup>①</sup> And he mentioned the hadith in its entirety. In a version, there is some additional material which is gharib (strange). It is that Allah says, You are a creature of My creation. I created you for what I intended. So die a death whereafter you will never revive.<sup>②</sup>

#### Harut & Marut :

Of the angels who are named in the Qur'an are Hārūt and Marut, as stated by many of the predecessors. Many stories are narrated about them in innumerable aather (narrations oattributed to the sahabah), most of them Judaica.

Ahmad narrated a hadith about them from Ibn Umar, as did Ibn Hibban. I doubt its authenticity and it is what has come down from Ka'b Ahbar. We will see it. We have seen that zuhrah (the Venus) was a woman whom they wished to have and she refused unless she was taught the great name. They taught it to her and she became a star by chanting it.

Haakim also narrated it in his Mustadrak from Ibn Abbas. He places it in the time of Prophet Idris عليه السلام. It is also said that it happened in the times of Prophet Sulayman عليه السلام ibn Dawud عليه السلام. We have spoken on it in our tafsir.

In short, this is the best of the Judaica from Ka'b Ahbar as transmitted by Abdur Razzaq in his tafsir. This has the most correct line of transmission and has the most authentic narrators.

Then follows an explanation of Allah's words "

”وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هِرُوتَ وَمُرُوتَ“ (البقرة: الآية ١٠٢)

And what had been sent down to the two angels. (2 : 102)

Ibn Hazm said that they were two tribes of the jinn. But this is strange and allien to the words. Some people read the words: [وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ] with as kasrah under (J-Laam) to render two kings (who were turned into two asses of Persia).<sup>③</sup> This is what Dahhak said. Some people say that they were two angels

① Tabarani, Ibn Jarir, Bayhaqi.

② Al-Tawalat of Abu Musa al-Madini.

③ Malik is a king, malikayn two kings

from the heaven but Allah's decree for them overtook them and if the information about them is correct then their case is identical to Iblis (the devil). But, the truth is that they were of the jinns.

#### Munkar Nakir :

Among the angels named in the hadith are Munkar and Nakir عليهم السلام. They are mentioned in the ahadith relative to the questioning in the grave. Indeed, we have narrated about the questioning against Allah's words:

”يُبَيِّنُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۖ وَيُضِلُّ اللَّهُ الظَّالِمِينَ ۖ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ“ (ابراهيم: الآية ٢٧)

Allah confirm those who believe with the firm word in the life of world and in the hereafter, and Allah sends astray the evildoers; and Allah does what He will. (14 : 27)

They are the trial of the grave, entrusted with questioning the dead in the grave about his Lord, his religion and his Prophet. They test both the righteous and the sinner. They will be frightening in appearance and have a very terrible voice. May Allah save us from torment of the grave and may He confirm us with a firm word. Aameen!

#### Angel of Mountains :

(Sayyidah) Ayshah رضي الله عنها, wife of the Prophet, narrated that she asked the Prophet, "Have you ever faced a day more severe than the day of Uhud?" He said, "Indeed, I have experienced at the hands of your tribe what I have. And the most sever I experienced from them was the day of al-Aqabah when I persented myself to Ibn Abd Yalil ibn Kulal. He did not respond to me in what I intended, so I departed and I was grived (as apparent) on my face. I did not seek a rest till I was at Qarn Tha'alib. Here, I raised my head and, belold! a cloud had given me shad. I looked, and there, indeed, was Jibril. He called me, saying, 'Surely, Allah has heard the words of your people to you and what they responded to you with. He has, indeed, sent to you the angel of the Mountains that you may command him (to execute) what you wish (to do) to them'. The angel of the mountains called me with salaam to me and then said,



'O Muhammad! Say what you wish. If you wish, I will turn on them al-Akhshabayn.<sup>①</sup> I said, 'Rather, I hope that Allah raise from their loins those who worship Allah alone and associate none with Him.<sup>②</sup>

### SECTION

#### Kinds of angels :

The angels may be divided also according to the kinds into which Allah had made them. Thus, we have spoken of the bearers of the Throne. Of them there are those who are around the Throne. They and the bearers of the throne are the most noble of the angels. They are the muqarrabun, or the near ones.

Allah says :

”لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ“

(النساء: الآية ١٧٢)

Al-Masih disdains not to be a servant of Allah, nor do the angels who are near to Him. (4 : 172)

They include Jibril عليه السلام and Mikail عليه السلام. Allah says that they seek forgiveness for the believers behind their backs.

”وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ - رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ وَقِهِمُ السَّيِّئَاتِ ۚ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ“ - (غافر: الآيات ٧-٩)

And ask forgiveness for those who believe, (saying). "Our Lord! You embrace everything in mercy and knowledge, so forgive those who repent and follow Your way, and protect them from chastisement of the Hell-fire. Our Lord! and admit them in Gardens of perpetual bliss, which you have promised them and those who were righteous of their fathers, and their wives and their offspring.

① Al-Akhshabayn are two mountains of Makkah, Abu Qays and Al-Ahmar.

② Bukhari # 3231, 7389, Muslim # (1796) 14.

Surely you are the Mighty, the Wise. And guard them against evil deeds, and whomsoever you guard against evil deeds that day, you have indeed taken him into mercy, and that is indeed the mighty triumph. (40 : 7-9)

When they have this pure nature, the angels love them. The Prophet ﷺ the truthful and the confirmed-said, "When person prays for his brother behind his back, the angel says *A'ameen*, and for you the like of it".<sup>①</sup>

#### Perpetual worshippers :

And among the dwellers of the seven heavens are they who are engaged in worship always-by night and by day, by morning and by evening.

Allah says :

”يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ“ - (الأنبياء: الآية ٢٠)

They glorify (Him) by night and day, (and) they flag not. (21 : 20)

There are those of them who in the bowing posture continuously or the standing posture always, or in prostration perpetually. There are those of them who follow group after group to the Baytul-Ma'mur, seventy thousand every day who never get an opportunity to return to it again till the end of time. Some are appointed over the jinns and in showing hospitality to the dwellers providing dress, jewellery, houses, eatables, drinks and other things-such as no eye has seen and no ear heard of it and no heart even imagined.

#### Keeper of Paradise :

He is called Ridwan. Some are deputed over hell they are az-Zabaniyah (angels). They are nineteen and Maalik (Keeper) is their chief.

They are mentioned in Allah's words :

”وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ“ - (غافر: الآية ٤٩)

And those in the fire will say to the keepers of hell, "Pray to your Lord that He may lighten for us a day of chastisement. (40 : 49)

① Muslim # 86 (2732), Abu Dawud # 1534.



”وَنَادُوا يٰمٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُمْ مَّكِثُونَ ۚ لَقَدْ جِئْتُكُمْ  
بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَرِهُونَ“ (الزخرف: الآيتان ٧٧-٧٨)

And they will cry, "O Maalik (Keeper!). Let your Lord make an end of us". He will say, "Surely you shall tarry (here)". Certainly we brought to you the Truth, but most of you are averse to the truth. (43: 77-78)

”عَلَيْهَا مَلٰٓئِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا  
يُؤْمَرُونَ“ (التحریم: الآية ٦)

Over which are (appointed) angels, stern, strong, who disobey not Allah in what commands them, but they do what they are commanded. (66: 6)

عَلَيْهَا تِسْعَةَ عَشَرَ ۚ وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ  
إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّادَ الَّذِينَ آمَنُوا  
إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي  
قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَٰذَا مَثَلًا ۖ كَذٰلِكَ يُضِلُّ اللَّهُ  
مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ

إِلَّا ذِكْرٌ لِّلْبَشَرِ“ (المدثر: الآيتان ٣٠-٣١)

Over it are nineteen (angels). And We have appointed none but the angels to be wardens of the Fire. And We have not appointed their number but as a trial for those who disbelieve, that those who have been given the Book may be convinced, and that those who believe may increase in belief, and those who have been given the Book and the Believers may not doubt; and that those in whose heart is a disease and the disbelievers may say, What did Allah intend by this similitude? Thus does Allah send astray whom He will, and guide whom He will. And none knows the hosts of your Lord but He. And this is nought but an admonition to mortals. (74: 30-31)

#### Protection of mankind :

These angels are appointed to protect the children of Aadam  
Allah says :

”سَوَاءٌ مِّنْكُمْ مَنْ أَسْرَأَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ

وَسَارِبٌ ۚ بِالنَّهَارِ ۚ لَهُ مَعْقِبَتٌ مِّنْ أَيْمَنِ يَدْيِهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِّنْ  
أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ  
بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُمْ مِّنْ دُونِهِ مِنْ وَّالٍ“

(الرعد: الآيتان ١٠-١١)

Alike of you is he who conceals the saying, and he who noises it abroad, and he who hides himself in the night, and he who goes freely by day. For him are (angels) attendant before him and behind him, who guard him by Allah's command. Surely Allah change not what is in a people, until they change what is in themselves, and when Allah intends evil for a people there is no turning it back; nor have they a protector besides Him. (13: 10-11)

Ibn Abbas ؓ said about :

”لَهُ مَعْقِبَتٌ مِّنْ أَيْمَنِ يَدْيِهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِّنْ أَمْرِ اللَّهِ“

Attendant before him and behind him who guard him by Allah's command.

That they are the angels. They protect him by Allah's command but when Allah's decree applies they leave him. Mujahid said that every person has an angel guarding him in this sleep and wakefulness from the jinn, the mankind and the beast of prey. Nothing comes to him, but the angel warns him except against what Allah has decreed to happen.

Abu Usamah رحمه الله عليه said that there is no person without a defender who protects him throughout. Abu Mijlaz رحمه الله عليه reported that a man came to Ali ؓ and warned him that some people intended to slay him. He said, "Surely, there are two angels with every one who protect him from whatever is not decreed for him. When the decree applies they go away from him. Death is, indeed, a well fortified shelter.

#### Recorders of deeds :

Among the angels are they who preserve the deeds of people.

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَاعِدٌ ۚ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ“

(ق: الآيات ١٧-١٨)



Seated one on the right and one on the left, he utters not a word, but there is by him an observer ready. (50: 17-18)

”وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ - كِرَامًا كَتِبِينَ - يَعْلَمُونَ مَا تَفْعَلُونَ -“

(الانفطار: الآيات ١٠-١٢)

And surely over you are (appointed) guardians, noble writers, they know whatsoever you do. (82: 10-12)

Mujahid narrated that Allah's Messenger ﷺ said, "Honour the noble writers who never part from you save in two cases: when one is sexually defiled or when one relieves oneself. When anyone has a bath, let him screen himself by the side of a wall or his camel, or his brother may screen him".<sup>①</sup> Ibn Abbas ؓ narrated that Allah's Messenger ﷺ said, "Allah forbids you to strip. So show modesty before Allah and those noble writers who are with you. They do not leave you except in one of three cases: when you excrete, are defiled or have a bath. When one of you bathes in the nude, let him screen himself with his garment, or by the edge of a wall, or behind his camel".<sup>②</sup> To respect them is to observe diffidence in their presence and not to do anything shameful that they are compelled to (observe and) record. Allah has created them noblenatured and of a good character. their nobility is apparent from a hadith recorded in numerous books and narrated by a number of the Sahabah ؓ that the Prophet ﷺ said, "The angels do not enter a house wherein is a picture, a dog or a sexually defiled person".<sup>③</sup> According to a version narrated by Ali ؓ, and urine".<sup>④</sup> According to a version narrated by Abu Saeed ؓ "Angels do not enter a house where there is a picture and a representation".<sup>⑤</sup> Abu Hurayrah ؓ narrated a similar hadith about a dog and a representation.<sup>⑥</sup> Dhakwan reported that at Abu Hurayrah ؓ narrated from him that the angels do not accompany travellers who have with them a dog or a bell.<sup>⑦</sup> And Zurarah reported from him the like of it.

Abu Hurayrah ؓ narrated that the Prophet ﷺ said, "Surely, the angels recognise the children of Adam". He thought that he

① Ibn Abu Hatim Razi in his tafsir.

② Bazzar

③ Bukhari # 5949, Muslim # 83 (2106), Abu Dawud # 4155, 5347, Tirmidhi # 2804, Nasa'i # 5353, Ibn Majah # 3649, Ahmad # 4/28, 29, 28, 183, 4/30, 1/107, 3/90, 1/104. ④ Ibid. ⑤ Ibid. ⑥ Ibid. ⑦ Muslim # 103 (2113), Abu Dawud # 2555, Tirmidhi # 1703, Darimi # 2676, Ahmad # 2/262.

also said, "They recognise their deeds. When they see a person do a deed of obedience to Allah, they mention it among themselves and name the person. They say, 'To night so-and-so has succeeded'. 'To night so-and-so has gained deliverance'. And when they see anyone be disobedient to Allah, they mention it among themselves and name the person, saying. 'To night he has perished'.<sup>①</sup>

Abu Hurayrah ؓ narrated that the Prophet ﷺ said, "The angels follow each other among you the angels of the night and the angels of the day. They meet together at the salah of fajr and at the Salah of Asr. Those (angels) who spent the night among you ascend to Him. He asks them-though He knows best-How did you leave My slaves". They say, 'We left them while they were in the salah. And we came to them while they were in the Salah'.<sup>②</sup> Anas ؓ narrated that the Prophet ﷺ said, "When the two angels ascend to Allah in the day, He sees in the beginning of the book of records and at the end of it, istighfar (seeking forgiveness). He says, 'I have forgiven My slave whatever is between the two ends of book of records'.<sup>③</sup>

In short, every person has two protecting angels, one in front of him and the other behind him, and two recording angels to his right and to his left, the first being the amir of the second. This is as in sarah Qaf:

”عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ - مَا يَلْفِظُ قَوْلٍ مِنْ إِلَّا لَدَيْهِ رَقِيبٌ -“

(ق: الآيتان ١٧-١٨)

Translated above, (50: 17-18)

### Consort angel :

Abdullah ibn Mas'ud ؓ narrated that Allah's Messenger ﷺ said, "Everyone of you has a consort from among the jinns (devils) and a consort from among the angels deputed over him". The Sahabah ؓ asked, "Over you too, O messenger of Allah?" He said, "Over me too, but Allah has helped me against him, so he does not advise me but that which is good".<sup>①</sup> It is possible that this consort angel is other than the protecting one. He is in charge

① Bazzar. ② Bukhari # 555, Muslim # 210 - 632, Nasai # 485, Muwatta of Maalik # 82 in Kitab al-Qur'an, Ahmad # 2/257, 486. ③ Bazzar.

④ Muslim 69(2814), Darimi 2734, Ahmad 1/285. They have 'I am safe' be fore 'so he does not.....'



of guiding the person with Allah's permission to the good path just as the consort from among the devils spares no effort to mislead. And the innocent is he whom Allah protects. With Allah indeed, is all help.

#### Angels at gates on Friday :

Abu Hurayrah رضي الله عنه narrated that Allah's Messenger ﷺ said, "When it is Friday, there are at the gates of the mosque who record the people (arriving one by one) in the order of their arrival. When the imam sits down, they fold up their registers and come into listen to the mention of Allah".<sup>①</sup> This is how it is narrated here, but in the two sahih books it is also mentioned in other words.<sup>②</sup>

#### The witnessing angels :

Allah says :

”وَقُرْءَ الْفَجْرِ إِنَّ قُرْءَ الْفَجْرِ كَانَ مَشْهُودًا“

(الإسراء: الآية ٧٨)

And the recital of the Qura'an at dawn; surely the recital of the Qur'an at dawn is witnessed (by angels). (17 : 78)

Ibn Masud رضي الله عنه and Abu Hurayrah رضي الله عنه have narrated that the Prophet ﷺ said about recital of the words of Allah that the angels of the night and the angels of the day witness it.<sup>③</sup>

Abū Hurayrah رضي الله عنه narrated that the Prophet ﷺ said, "The excellence of the salah with the congregation is twentyfive degrees greater than the salah offered individually. And the angels of the night and the angels of the day assemble at the salah of the fajr (dawn)". Abū Hurayrah رضي الله عنه said, "Recite, if you like:

”وَقُرْءَ الْفَجْرِ إِنَّ قُرْءَ الْفَجْرِ كَانَ مَشْهُودًا“

(الإسراء: الآية ٧٨)

Translated above, (50 : 17-18) <sup>④</sup>

- ① Bukhari 3211, Muslim 25 (856), Ahmad 2/263, 26
- ② Bukhari 929, Muslim 10 (850).
- ③ Ahmad 2/274,474, Tirmidhi 3135, Ibn Majah 670, Nasai.
- ④ Bukhari # 176, 4717.

#### The cursing angel :

Abū Hurayrah رضي الله عنه narrated that the Prophet ﷺ said, "When a man calls his wife to his bed but she refuses and he spends the night in onger the angels curse her till the morning."<sup>①</sup>

#### Angels who say A'ameen :

Angels who say aameen: Allah's Messenger ﷺ said. When the imam says aameen, say it, for if anyone's aameen synchronises with the aameen of the angels, he is forgiven his past sins".<sup>②</sup> According to a version: "When the imam says 'aameen' the angels in the heaven say 'aameen', so if anyone's 'aameen' concurs with the angels 'aameen' then he is forgiven his past sins."<sup>③</sup>

Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ said, "When the imam says (سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ) say (رَبَّنَا وَلَكَ الْحَمْدُ). Thus, if anyone's saying coincides with the saying of the angles then he is forgiven what has past of his sins".<sup>④</sup>

#### Roving angels :

Abu Hurayrah رضي الله عنه or Abu Sa'eed رضي الله عنه the sub-narrator, A'mash is unsure who-narrated that Allah's Messenger ﷺ said, "Surely Allah has angels roving about the earth enquiring about study groups of men. When they find a (group of) people remembering Allah, they call each other 'Come to what you have been seeking!' So they come to them spreading up to the heaven of this world. Allah asks them, 'How did you leave My slaves, doing what?' They say, 'We left them while they were praising you, extolling you and remembering you'. He asks, 'Have they seen Me?' They say, 'No.' He asks 'How (will it be) if they see Me?' They say, 'Were they to see you, the praise, extolling and remembrance would be more marked'. He asks, 'What do they seek?' They say that these people seek Paradise and He asks if they have seen it and they answer in the negative. He asks, 'How (will it be) if they see it?' They say that then their craving for it would be more marked and their desire more earnest. He asks, 'From what do they seek refuge?' They say, From hell', and He

- ① Bukhari # 3237, Muslim # 122 (1436), Abu Dawud # 214.
- ② Bukhari # 780, Muslim # 72 (410) narrated Abu Hurayrah رضي الله عنه.
- ③ Bukhari # 781, Muslim # 76 (410), Ahmad # 2/259, 449.
- ④ Bukhari # 796, Muslim # 71 (409), Abdul Dawud # 848, Nasai # 1064, Timidhi # 267, Ahmad # 1/259, Mawatta Kaalik # 47 : Kitab or Salah.



asks, 'have they seen it?' They say, 'No.' and He asks how it would be if they see it and they say, 'Then they will flee from it more and fear it more'. He says, 'Be you witnesses that I have forgiven them', They point out, Among them is a certain person, a sinner, who did not intend to join them but came only what he need'. He says, 'They are a people whose co-sitter will not be miserable'.<sup>①</sup>

#### Angels who surround :

Abu Hurayrah رضي الله عنه narrated that Allah's Messenger ﷺ said, "As for him who removes from a believer an anxiety of the world, Allah, will remove from him an anxiety of the day of resurrection. And as for him who conceals a Muslim's faults, Allah will conceal his faults in this world and the next. And Allah continues to help the slave as long as the slave continues to help his brother. And, as for him who embarks on a path seeking knowledge thereby, Allah will make the path to Paradise easy for him because of it. And no people assemble in a house of Allah reciting Allah's Book and studying it together but sakinah (peace and calm) descends on them and mercy envelops them and the angels surround them, and Allah mentions them to those with Him. As for him, whose deeds are delayed, his genealogy will not take him faster."<sup>②</sup>

He and Abu Sa'eed رضي الله عنه narrated that Allah's Messenger ﷺ said, "No people assemble to remember Allah without the angels surrounding them, mercy enveloping them and sakinah descending on them. And Allah mentions them to those with Him."<sup>③</sup> There are many ahadith of this purport. Abu Darda رضي الله عنه narrated in a marfu' manner, "Surely the angels lower their wings for the seeker of knowledge pleased with what he does".<sup>④</sup> In other words they show humbleness to them as in Allah words :

”وَإِخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ“ - (الإسراء: الآية ٢٤)

And lower to them the wing of humility out of mercy. (17: 24)

”وَإِخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ“ - (الشعراء: الآية ٢١٥)

And lower your wing to those who follow you as Believers. (23: 215)

① Ahmad # 2/251, 252, 1/252, 2/382, Muslim # 25/2269.

② Muslim # 39 (1699), Ahmad 3 1/252, (Bukhari some of it # 2442).

③ Muslim # 39 (2700), Tirmidhi # 3378, Ibn Majah # 3791, Ahmad # 2/270.

④ Abu Dawud # 3641, Ibn Majah 223, Ahmad # 5/196.

#### Traveller angels :

Abdullah ibn Mas'ud رضي الله عنه narrated that Allah's Messenger ﷺ said, "Surely Allah has angels who travel through the world that they may convey to me the salaam (salutation) from my ummah".<sup>①</sup>

#### Angels created from light :

(Sayyidah) Ayshah رضي الله عنها said, "The angels were created from nur (light), the jinn, from smokeless fire and Aadam عليه السلام from that which is described to you".<sup>②</sup>

Indeed, there are very many ahadith about the angels. We have narrated whatever Allah made easy for us to narrate.

### SECTION

#### Excellence of angels over mankind :

People do differ on whether the angels excel over mankind. However, it is the scholastic theologians, the Mu'tazalah and their sympathisers who differ on this question.

Ibn Asakir writes in his Tarikh that Umayyah ibn Amr ibn Sa'eed ibn Aas رحمة الله عليه was attending the assembly of Umar ibn Abdul Aziz رضي الله عنه. A group of people were there. Umar رحمة الله عليه remarked, "None is nobler in Allah's sight than the children of Aadam عليه السلام. In support, he cited the verse :

”إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ“ - (البينة: الآية ٧)

Surely those who believed and do righteous deeds; those-they are the best of creatures. (98: 7)

Umayyah ibn Amr رحمة الله عليه agreed with him on this issue. But, Irak ibn Maalik said, "None is nobler in Allah's sight than His angels. They are servants of His homes and His messengers to His Prophet ﷺ". He sought support from Allah's words :

مَا نَهَكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَائِكَةً أَوْ تَكُونَا

مِنَ الْخَالِدِينَ“ - (الأعراف: الآية ٢٠)

① Nasai # 1283, Darami # 2774, Ahmad # 1/441, 452.

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asks, 'have they seen it?' They say, 'No.' and He asks how it would be if they see it and they say, 'Then they will flee from it more and fear it more'. He says, 'Be you witnesses that I have forgiven them', They point out, Among them is a certain person, a sinner, who did not intend to join them but came only what he need'. He says, 'They are a people whose co-sitter will not be miserable'.<sup>①</sup>

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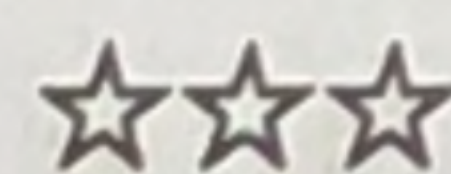
② Muslin # 60 (2996), Ahmad # 6/168, 153.



Your Lord has not prevented you from this tree but that you twain should become angels, or that you twain should become of the immortals. (7: 20)

Umar ibn Abdul Aziz رحمه الله عليه asked Muhammad ibn Ka'b Qurazi رحمه الله عليه what he thought of it. He submitted, "Allah made Aadam عليه السلام noble, and created him with His hand. He blew in him His spirit, and the angels prostrated to him. And raised from his offspring the Prophet and the Messenger, and those whom the angels visit". Umar ibn Abdul Aziz agreed with him and rated his own argument (above) as weak because the verse : [وَإِذْ قَالَ رَبُّكَ لِلْمَلَأِئِكَةِ إِنَّمَا أَتَيْنَا لِيُظْهِرُوا لَكَ لَدُنَّا أَنَّكَ قَدِ شَكَكْتَ فِي آيَاتِنَا] (98: 7) was not specific to mankind, for, Allah has described the angels with faith [وَيُؤْمِنُونَ بِهِ] and the jinns too [وَأَنَا لَمَّا سَمِعْنَا الْهُدَى أَمْنَا بِهِم (الحن: الآية ١٢)] and when we heard the guidance, we believed in it]. (72: 13) [وَأَنَا مِنَ الْمُسْلِمِينَ] and some among us are Muslims (72: 14) .

I say that the best opinion forwarded in this regard is what Darami presented from Abdullah ibn Amr ؓ . It is the most correct transmission. "When He created Paradise. The angels said. O our Lord, let us go it into that we may eat from it and drink (from it), for you have created the world for the children of Aadam عليه السلام . Allah said, 'I will not make the righteous offspring of those whom I created with My hand as those (for) whom I said Be and they were'".



## SECTION

## About creation of the Jinn and the story of the Devil

Allah, the Exalted, says :

”خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ - وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ - فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ“ - (الرحمن: الآيات ١٤-١٦)

He created man of a ringing clay like the potter's and He created the jinn from a smokeless fire. Which then, of the bounties of your Lord, will you belie? (55: 14-16)

”وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِنْ حَمَإٍ مَسْنُونٍ - وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ“ - (الحجر: الآيات ٢٦-٢٧)

And certainly We created man of a ringing clay of mud moulded. And the jinn We created aforetime from smokeless fire. (15: 26-27)

Ibn Abbas ؓ , Hasan رحمه الله عليه , Mujahid رحمه الله عليه , Ikrimah ؓ and many others said about the words of (55: 15) [ مِنْ مَّارِجٍ مِنْ نَارٍ ] that it is the tip of the flame. According to a version, the purest and the best of it? We have narrated a few lines ahead the hadith of (Sayyidah) Ayshah رضي الله عنها that the Prophet ﷺ said. "The angels were created from nur, the jinns from the smokeless fire and Aadam عليه السلام from that which is described to you".<sup>①</sup>

## Jinns before man :

Many exegetes assert that the jinns were created before Aadam عليه السلام . Before that, the earth was inhabited by the hinns, and the binns (a creation akin to the jinns).<sup>②</sup> Then Allah let the jinns drive them out and exterminate them. Thereafter, the Jinns inhabited the earth. Suddi explained in his exegesis that Ibn Abbas ؓ , Ibn Masud ؓ and some other sahāba ؓ said that when

① Muslim 60 (2996), Ahmad 6/153,168.

② Lane's Lexicon under hinn, but not binn, demons perhaps, lughatul Hadith V. I P-153 : hinn is a black dog, or a lowcaste jinn, or a dog of the jinns, or a creation between jinn and man kind. And binn is also a creation.



Allah had finished creating whatever He wished, He turned to the Throne. He placed Iblis over the angels of the world. He was among that tribe of the angels who are called the jinn. They are so-called because they were supervisors of Paradise and Iblis was one of them. It occurred to him that Allah had given that Allah had given him that rank to distinguish him from the other angels. Dahhak reported on the authority of Ibn Abbas رضي الله عنه that when the jinns created mischief on the earth and shed blood, Allah sent to them Iblis over the head of an army of angels who slew them and expelled them to the remote islands of the seas.

#### Iblis Azazil :

Muhammad ibn Ishaq reported from Ibn Abbas رضي الله عنه that before he perpetrated sin, the name of Iblis was Azazil. He was among the dwellers of the earth. He was the foremost of worshippers among the angels and the best of their scholars. He was of their community known as the jinn. Sa'eed ibn Jubayr, said that he was Azazil and the noblest of the angels. He possessed four wings.<sup>①</sup> Ibn Abbas رضي الله عنه said that Iblis was one of the noblest to the angels and of their most honourable tribe. He was the keeper of the Gardens and the chief of the first heaven as well as of the earth. He ruled over the area between the heaven and the earth.<sup>②</sup> Sa'eed ibn Musayyib رضي الله عنه said that he was the chief of the angels of the lowest heaven. Hasan Basri رحمة الله عليه said that he was not among the angels even for a short while but was really a jinn as Aadam عليه السلام was really from mankind. Shahr ibn Hawshab رحمة الله عليه and others maintained that Iblis was from the jinns whom the angels had thrown out but he had learnt of some secrets and managed to go the heaven thereby.<sup>③</sup>

#### Aadam عليه السلام Created :

They tell us: When Allah decided to create Aadam عليه السلام that he might inhabit the earth, and his progeny after him, fashioned his body from it, Iblis, the chief of the jinns and the devoted of them to worship at the time, his name being Azazil, began to move round the body (in curiosity). He observed that it was hollow and lifeless, and he understood that he have no authority over this creature. He said, "If I have a say over you, I will destroy you but, if you have authority over me then I will disobey you". When-as we will see-Allah blew in Aadam His spirit and commanded the angels to prostrate to him, Iblis was

① Ibn Abu Hatim.

② Ibn Jarir

③ Ibn Jarir.

overwhelmed with jealousy and refused to prostrate. He said, I am better than him. You created me from fire while you created him from earth". He disobeyed and rebelled against the Mighty and Majestic Lord. He erred in his speech and distanced himself from the mercy of his Lord. He fell down from the rank that he had earned through worship whereby he had resembled the angels, but he was not one of them because he was a creature from fire while they were made of light. His nature deceived him and compelled him to baseness and to revert to his fiery roots.

”فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ“ - (الحجر: الآية ٣٠)

So the angels prostrated themselves together. (15 : 30)

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ

مِنَ الْكَافِرِينَ“ - (البقر: الآية ٣٤)

And when We said to the angels, "Prostrate yourselves before Aadam, they prostrated themselves, except Iblis. He refused, and showed arrogance, and so became one of the disbelievers. (2 : 34)

”وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ

فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ عَدُوٌّ بِيْسَ

لِلظَّالِمِينَ بَدَلًا“ - (الكهف: الآية ٥٠)

And when We said to the angels, "Prostrate you before Aadam", so they prostrated themselves, except Iblis. He was one of the jinn, so he transgressed against his Lord's command. Would you (O mankind) take him and his progeny to be your friends, instead of Me, while they are an enemy to you? Ill is that exchange for the evildoers. (18 : 50)

#### Iblis exiled :

So, he was sent down and forbidden to reside there, in the heaven. He was exiled to earth, degraded and dispised, disgraced and dislodged. He and those who follow him be they jinn or mankind are assured a place in hell. In spite of that, he leaves no stone unturned to mislead the children of Aadam in every possible way, waiting in ambush for them. Allah says :

”أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ الْقِيَمَةِ لَأَحْتَنِكَنَّ



ذُرِّيَّتَهُ إِلَّا قَلِيلًا - قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً  
مَوْفُورًا - وَاسْتَغْفِرْ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخِيلِكَ  
وَرَجْلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدْهُمْ ۚ وَمَا يَعْلَهُمُ الشَّيْطَانُ إِلَّا  
غُرُورًا - إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ۚ وَكَفَى بِرَبِّكَ وَكِيلًا -

(الإسراء: الآيات ٦٢-٦٥)

See you this he whom you have honored above me? If you defer me to the day of resurrection, I shall certainly uproot his progeny except a few". He (Allah) said, "Be you gone! Whosoever of them follow you-surely hell shall be your recompense, an ample recompense. And startle whom you can of them by your voice; and rally against them horsemen and your footmen and share with them in their possessions and children, and make promises to them-and Satan promises them nothing, except deceit. Surely over My servants you shall have no authority". Your Lord (O Prophet) suffices as a Guardian (for them). (17: 62-65)

#### More about Jinns:

We shall narrate the story when relating the account of the creation of (Sayyidina) Aadam عليه السلام. The fact is that the jinns are created from the fire. They are like the children of Aadam عليه السلام. They eat and drink and they procreate. There are among them believers and disbelievers. Allah informs us of this of in surah al-Ahqaf.

”وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ إِذْ قَالُوا حَاضِرُهُ قَالُوا  
انصتوا ۖ فَلَمَّا قُضِيَ وَلَوْ إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ - قَالُوا يَقَوْمُنَا إِنَّا سَمِعْنَا  
كِتَابًا أَنْزَلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى  
طَرِيقٍ مُسْتَقِيمٍ - يَقَوْمُنَا أَجِيبُوا دَاعِيَ اللَّهِ وَءَامِنُوا بِهِ يَغْفِرَ لَكُمْ مِنْ  
ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ - وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ  
بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي ضَلَالٍ مُبِينٍ -“

(الأحقاف: الآيات ٢٩-٣٢)

And when We turned towards you a company of the jinn, who wished to hear the Qur'an, and when they in its<sup>①</sup> presence, they said, "Be silent". Then, when it<sup>②</sup> was over, turned back to their

① The recital

② The reciting..

people, warning (them). They said, "O our people! Surely we have heard a Book which has been revealed after Musa confirming that which was before it, guiding to the truth and to a straight path. O our people! Respond to Allah's Summoner and believe in Him. He shall forgive you sins and shall protect you from a painful chastisement. And whosoever responds not to Allah's Summoner, he cannot frustrate (Allah) on earth, and he had no protectors besides Allah. Those are in manifest error". (46: 29-32)

”قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا -  
يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا - وَأَنَّهُ تَعَلَّى جَدُّ رَبِّنَا مَا  
اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا - وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا - وَأَنَّا  
ظَنَنَّا أَنَّ لَنْ نقُولَ الْإِنْسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا - وَأَنَّهُ كَانَ رِجَالٌ مِنَ  
الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا - وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ  
أَنْ لَنْ يَبْعَثَ اللَّهُ أَحَدًا - وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلْتَأَةً فَخَرْنَا  
شَدِيدًا وَشُهْبًا - وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا لِّلسَّمِيعِ ۖ فَمَنْ يَسْتَمِعِ الْآنَ  
يَحْدِثُ لَهُ شَهَابًا رَّصَدًا - وَأَنَّا لَا نَدْرِي أَشَرُّ أَرِيدَ يَمْنُنَ فِي الْأَرْضِ أَمْ أَرَادَ  
بِهِمْ رَبُّهُمْ رَشَدًا - وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ ۖ كُنَّا طَرَائِقَ قِدْدًا -  
وَأَنَّا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نُعْجِزَهُ هَرَبًا - وَأَنَّا لَمَّا سَمِعْنَا  
الْهُدَىٰ آمَنَّا بِهِ ۖ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا - وَأَنَّا مِنَّا  
الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا - وَأَمَّا  
الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا - وَالْوَاسِقَاتُ أُولَٰئِكَ عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ  
مَاءً عَذَقًا - لَنَفْتَنَّهُمْ فِيهِ ۚ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا -“

(الجن: الآيات ١-١٧)

Say, "It has been revealed to me that a company of the Jinn listened to (the Quran), so they said, 'Surely we have heard a wonderful Quran. It guides to rectitude, so we believe in it, and we shall not associate anyone with our Lord. And (we believe) that He-exalted be the Majesty of our Lord! has taken neither a consort nor a son, and that the foolish ones among us used to speak against Allah an outrage. And we thought that the mankind and the jinn would not speak a lie against Allah. And that there were certain men of mankind who used to take refuge with certain men of the jinn, so



they increased the latter (jinn) in arrogant revolt (against Allah). And they thought as even you men (of the jinn) thought that Allah would not send anyone (as a Messenger), and that we sought the heaven but found it filled with strong guards and flaming fires. And that we used to sit on places (nigh) therein to listen, but anyone who listens now finds a flaming fire in wait for him. And that we know not whether ill is intended for those on the earth, or if their Lord intends for them rectitude. And among us some are the righteous, and some of us are otherwise, we are sects following different ways, and indeed we think that we cannot frustrate Allah in the earth, nor can we frustrate Him by flight, and when we heard the guidance, we believed in it; and whosoever believes in his Lord, he shall fear neither loss nor oppression, and some among us are Muslims and some among us are deviators. So whoever submitted in Islam, they sought out rectitude. And as for those who are deviators, they are fuel of Hell. (say) And if these (Makkan pagans) remain on the right path, We would certainly give them to drink abundant water, so that We might try them therewith. And whoever turns away from the remembrance of his Lord, He shall thrust him into vehement chastisement. (72 : 1-17)

### Their questions :

We have mentioned against the exegesis of this surah (al-jinn, 72) and the entire account at the end of the surah, al-Ahqaf (46), the relative ahadith. According to some aathar, these were the jinn of Basra. They had passed by Allah's Messenger ﷺ while he was leading the Sahabah عنه in the salah at Batn Nakhlah in Makkah. They paused and listened attentively to the recital. Then they assembled with the Prophet ﷺ for a whole night and asked him about different things enjoining certain things and forbidding some. They asked him about the provisions and he said, "For you are the bones on which Allah's name is taken and all droppings and fodder of your beasts". He forbade the sahabah to cleanse themselves (from impurity) with these things, saying, "They are the provision of your brothers, the jinns". He also forbade them to urinate on thorough fares because they are residences of the jinns. The Prophet ﷺ then recited to the the surah ar-Rahnma. Whenever he came to the verse **فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ** "فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ" which, then of the bounties of your Lord, will you belie? (55:13 this verse is repeated thirty-one times), the jinns said, 'O our Lord, we do not belie anything of Your bounties. You are the Praised'. The Prophet ﷺ praised them over this attitude when he recited this surah to the people and they said nothing. He remarked, "The jinn indeed are better than you. Each time I came

to this verse **فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ** they said, "And none of your bounties, O Lord, do we belie. For You is all praise".<sup>①</sup>

### Will jinns enter Paradise :

The scholars differ on whether the believing jinns will admitted to Paradise or the reward for their obedience will be that they are not punished in hell nothing more. The correct opinion is based on the generality of the Qur'an that they will enter Paradise :

**”وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ - فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ -“**

(الرحمن : الآيات ٤٦-٤٧)

And for him who fears the standing before his Lord, there shall be two gardens which, then, of the bounties of your Lord will you belie? (55 : 46-47)

This is Allah's bounty and favour. Thus if Allah had not bestowed favour on them they would not have mentioned His promise of the bounty on them. This by itself is the evidence enough to settle the issue. But Allah knows best.

### Raise voice for adhan :

Abu Sa'eed Khudri رضي الله عنه said to the father of Abdur Rahman sa'sa'ah, Abdullah رضي الله عنه, "I observe that you are fond of the sheep and the desert. So when you are among your sheep and the desert and call the adhan for the salah, raise your voice while calling, for, no one hears the voice of the muadhdhain be a jinn or a human being or anything else without testifying for him on the day of resurrection".<sup>②</sup> Abu Sa'eed رضي الله عنه said that he heard it from the Prophet ﷺ.

As for the disbelieving jinns, the devils and their leader Iblis the enemy of (Sayyidina) Aadam عليه السلام, the father of mankind, they will go to hell. They tempted him and his offspring and Allah protected those who believed in Him and confirmed His Messengers and abided by their Shari'ah. It is as Allah says :

**”إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا -“**

(الاسراء : الآية ٦٥)

① Tirmidhi # 3291, Ibn Jarir Tabari, Bazzar.

② Bukhari # 609, 3296, Ahmad # 3/35, 43.



Surely over My servants you shall have no authority". Your Lord (O Prophet) suffices as a Guardian (for them). (17 : 65)

”وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ - وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يَوْمُنَا بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي

شَكِّ وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيزٌ“ - (سبا: الايات ٢٠-٢١)

And certainly Iblis found true his conjecture about them, so they followed him except a party of the believers. Yet he had no authority over them, but that We might determine him who believed in the hereafter from him who was in doubt thereof. And your Lord is Guardian over everything. (34 : 20-21)

”يَبْنِيْ اٰدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطٰنُ كَمَا اَخْرَجَ اٰبَوٰيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَ اٰتِهِمَا طَ اِنَّهٗ يَرٰكُمْ هُوَ وَقَبِيْلَهٗ مِنْ حَيْثُ لَا تَرَوْنَهُمْ اِنَّا جَعَلْنَا الشَّيَاطِيْنَ اَوْلِيَآءَ لِلَّذِيْنَ لَا يُؤْمِنُوْنَ“ - (الاعراف: الاية ٢٧)

O children of Aadam! Let not satan tempt you as he brought your parents out of the Garden stripping the twain of their shame. Surely he sees you he and his tribe, from where you see them not. Surely We have made the Satans, the friends of those who believe not. (7 : 27)

”وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ خَلَقْتُ بَشَرًا مِّنْ صَلٰصِلٍ مِّنْ حَمَإٍ مَّسْنُوْنَ - فَآذًا سَوِيْٓتِهٖ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِيْ فَقَعُوْا لَهٗ سٰجِدِيْنَ - فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اٰجْمَعُوْنَ اِلَّا اِبْلٰسَ اِنِّىْ اَنْ يَّكُوْنَ مَعَ السَّٰجِدِيْنَ - قَالَ يٰٓاِبْلٰسُ مَا لَكَ اَلَّا تَكُوْنَ مَعَ السَّٰجِدِيْنَ - قَالَ لَمْ اَكُنْ لَّا سَجَدَ لِشَيْءٍ خَلَقْتَهٗ مِنْ صَلٰصِلٍ مِّنْ حَمَإٍ مَّسْنُوْنَ - قَالَ فَاخْرُجْ مِنْهَا فَاِنَّكَ رَجِيْمٌ - وَاِنَّ عَلَيْكَ اللَّعْنَةَ اِلٰى يَوْمِ الدِّيْنِ - قَالَ رَبِّ فَاَنْظِرْنِىْ اِلٰى يَوْمٍ يُعْتَبُوْنَ - قَالَ فَاِنَّكَ مِنَ الْمُنْظَرِيْنَ - اِلٰى يَوْمِ الْوَقْتِ الْمَعْلُوْمِ - قَالَ رَبِّ بِمَا اَغْوَيْتَنِىْ لَازِيْنًا لَّهُمْ فِى الْاَرْضِ وَلَا اَغْوِيَنَّهُمْ اٰجْمَعِيْنَ اِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِيْنَ - قَالَ هٰذَا صِرَاطٌ عَلٰى مُسْتَقِيْمٍ - اِنَّ عِبَادِىْ لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ اِلَّا مَنِ اتَّبَعَكَ مِنَ الْغٰوِيْنَ - وَاِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ اٰجْمَعِيْنَ هَلْهَا سَبْعَةُ اَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُوْمٌ“ - (الحجر: الايات ٢٨-٤٤)

And when your Lord said to the angels, "Surely I am creating a mortal out of a ringing clay of mud moulded. So, when I have shaped him, and breathed into him of My spirit, fall you down before him prostrating. So the angels prostrated themselves all together, save Iblis. He refused to be among the prostrate. He (Allah) said, "O Iblis! What is the matter with you that you are not among the prostrate?" He siad, "It is not for me that I should prostrate before a mortal whom you have created from ringing clay of mud moulded". He (Allah) said, "Then go you forth from here, for surely you are the one accursed. And surely upon you shall be the curse till the day of requital". He said, "My Lord, respite me then till the day they are raised". He (Allah) said, "Then surely you are of the respited to the day of a known time". He said, "My Lord! since you have beguiled me, I will certainly make (vices) alluring to them on earth, and I will beguile them all, except your servants among them, the devoted ones". He (Allah) siad, "This is the straight way with me, surely as for My servants, you shall have no authotrity over them, except the erring ones who follow you. And surely hell is the promised place for them all it has seven gates. To each gate is assigned a portion of them. (15 : 28-44)

Allah has narrated this account in surah al-Baqarah, al-A'raf here in this surah, in surah Subhan, Taha and Saad. We have dealt with it in detail in our book, the tafsir, praise belongs to Allah. We will repeat it in the story of (Sayyidina) Aadam, Insha Allah. In short, Allah has given respite to Iblis till the Last Hour a trial for this slaves.

It is an Allah says :

”وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطٰنٍ اِلَّا لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِيْ شَكٍّ وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيزٌ“ - (سبا: الاية ٢١)

Yet he had no authority over them, but that We might determine him who believed in the hereafter from him who was in doubt thereof. And your Lord is Guardian over everything. (34 : 21)

”وَقَالَ الشَّيْطٰنُ لَمَّا قُضِيَ الْاَمْرُ اِنَّ اللّٰهَ وَعَدْتُكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ فَاَخْلَفْتُكُمْ وَمَا كَانَ لِىْ عَلَيْكُمْ مِنْ سُلْطٰنٍ اِلَّا اَنْ دَعَوْتُكُمْ فَاَسْتَجَبْتُمْ لِىْ فَلَا تَلُوْا مُوْنٰى وَلَوْ مُوْا اَنْفُسَكُمْ مَا اَنَا بِمُصْرِحِكُمْ وَمَا اَنْتُمْ بِمُصْرِحِىْ اِنِّىْ كَفَرْتُ بِمَا اَشْرَكْتُمُوْنَ مِنْ قَبْلُ اِنَّ الظَّٰلِمِيْنَ لَهٗمْ



عَذَابُ الْيَمِّ هَ وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ  
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ

(إبراهيم: الأيتان ٢٢-٢٣)

And when the matter has been decided, satan will say, "Surely Allah promised you a promise of truth; and I promised you, then failed you. And I had no authority over you except that I called you and you answered me. So reproach me not, but reproach yourselves. I cannot help you, nor can you help me. Surely I deny your associating me with Allah aforetime". Surely the evildoers for them is a painful chastisement. And those who believed and did righteous deeds, they shall be admitted to Gardens underneath which rivers flow, abiding therein, by the leave of their Lord. Their greeting therein shall be 'Peace!' (14: 22-23)

As for Iblis. Allah's curse be on him, he is alive till now and will survive till the last Hour. This is as per the Qur'anic text. He has a throne on the surface of the sea. He is seated on it and sends his armies out to the people to spread evil and mischief.

Allah says :

”إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا“ - (النساء: الآية ٧٦)

The guile of Satan is ever weak. (4: 76)

#### Iblis' throne :

His name before he committed the mighty disobedience was Azazil. This is what Naqqash said. His Kunya was Abu Kurdus (ابو كردوس) and this is why the Prophet ﷺ asked Ibn Sayyad, "What do you see?" He said, "I see a Throne on the water". The Prophet ﷺ said to him, "Off with you. You cannot go beyond your limit". He understood that the base was concealed and was uncovered to him in a confused state by the devils. The Prophet ﷺ meant to say to him that he was cheap and wretched.

Evidence of his throne on water lies in the hadith narrated by Jabir ibn Abdullah ؓ that the Prophet ﷺ said. "The throne of Iblis is in sea. He sends his armies every day to cause mischief among the people. The greatest in rank in his sight is the one who cause the greatest mischief among the people".<sup>①</sup> He has also narrated another version of it.<sup>②</sup>

① Ahmad # 3/354, Muslim # 68 (2813)

② Ahmad # 3/383.

He also narrated that the Prophet ﷺ asked Ibn Sayyad what he saw and he said that he saw a throne on water, or in the sea, around which were snakes. The Prophet ﷺ said, "That is the throne of Iblis".<sup>①</sup>

A similar hadith is narrated by Abu Sa'eed ؓ. Jabir ibn Abdullah ؓ narrated that the Prophet ﷺ said, "Surely the devil had despaired of being worshipped by those who offer the salah, but he has not lost hope of sowing dissension among them." <sup>②</sup>

Jabir ؓ narrated that the Prophet ﷺ said, "Surely, the devil has placed his throne on water. He sends armies to the people and the nearest of them to him in rank is one who causes the greatest mischief. One of them comes to him and boasts, 'I did not cease with so till I left him saying this-and-that'. Iblis tells him, 'No. By Allah, You have not done anything'. Another of them comes to him and claims, 'I did not leave him before I caused a rift between him and his wife'. Iblis draws him near him and says, 'Excellent, you are!' <sup>③</sup> or, 'you deserve honour').

We have cited this hadith in the tafsir against Allah's words :

”مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ“ - (البقر: الآية ١٠٢)

That by which they might cause a separation between a man and his wife. (2: 102)

This about sorcery of the devils, be they human beings or jinns, practiced to bring about a rift between two friendly persons. This is why Iblis is grateful one who does this.

#### Mu'awwidhatayn :

Allah the Majestic, the Glorious has revealed two surahs known as al-Mu'awwidhatayn to ward off evil of different kinds and its effects, particularly :

”قُلْ أَعُوذُ بِرَبِّ النَّاسِ - مَلِكِ النَّاسِ - إِلَهِ النَّاسِ - مِنْ شَرِّ الْوَسْوَاسِ  
الْخَنَّاسِ - الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ - مِنَ الْجِنَّةِ وَالنَّاسِ“ -

Say, "I seek refuge with the Lord of mankind, the King of mankind, the God of mankind, from the evil of the slinking whisperer, who whispers in the hearts of mankind, whether he be from, among the jinn or mankind. (114: 1-6)

① Ahmad # 3/3888

② Ahmad # 3/97.

③ Muslim # 65 (2812), Tirmidhi # 1937, Ahmad # 5/313, 3/354.

④ Muslim # 67 (2813), Ahmad # 3/314, 315.



Anas ؓ narrated that the Prophet ﷺ said, "Surely, the devil runs in the son of Aadam like blood".<sup>①</sup> This hadith is narrated also by (Sayyidah) Safiyah bint Huyay رضى الله عنها wife of the Prophet ﷺ.<sup>②</sup>

Anas ؓ narrated that the devil puts his nose on the heart of the son of Aadam. If he remembers Allah then the devil tarries but if he forgets, the devil swallows his heart and this is slinking the whisperer".<sup>③</sup> When a person remembers Allah, it throws out the devil from the heart.

Allah says :

”وَأَذْكُرْ رَبَّكَ إِذَا نَسِيتَ“ - (الكهف : الآية ٢٤)

And remember Allah when you forget Indeed, the companion of Prophet Musa عليه السلام .

”وَمَا أَنَسْنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ“ - (الهف : الآية ٦٣)

And none but Satan made me forget it (18 : 63)

We also see in the Qur'an :

”فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ“ - (يوسف الآية ٤٢)

But Satan caused him to forget to mention him to his Lord. (12 : 42)

This was the cup-bearer whom Prophet Yusuf عليه السلام had asked to remind his master about him but he forgot to do so. This forgetfulness is from the devil. As a result Prophet Yusuf عليه السلام had to remain in prison for some more years. Afterwards, he remembered :

”وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ“ - (يوسف : الآية ٤٥)

And he of the two who had been saved and after a long time recollected, said ..... (12 : 45)

The verse is also recited بعد امة to mean 'after forgetting'. This is what we have emphasised in our tafsir that the forgetful was the cup-bearer and it is the correct of the two opinions.

#### Saying Bismillah :

Abu Tamimah ؓ reported that a co-rider of the Prophet ﷺ narrated that the Prophet's ﷺ camel stumbled with him and he

① Muslim # 23/2174.

② Muslim # 24/2175, Bukhari # 2035, 3281.

③ Abu Ya'la.

(the co-rider) exclaimed, "May the devil perish!" The Prophet ﷺ corrected him, "Do not say, 'May the devil perish' because if you say so, the devil feels elated and says, 'I knocked it down by my strength'. But, if you say 'Bismillah الله بسم الله', the devil is humbled and becomes like fly".<sup>①</sup>

Abu Hurayrah ؓ narrated that the Prophet ﷺ said, "When one of you is in a mosque the devil comes and despairs just as a man despairs of his beast so that when he stops it, he squeezes its halter or tightens its bridle".<sup>②</sup> Abu Hurayrah ؓ added, "And you see it. The halter or ring is soft and mild as though it mentions none but Allah. But, the bridle causes mouth to open and he does not mention Allah, the Mighty, the Glorious.

#### Evil eye :

Abu Hurayrah ؓ narrated that Allah's Messenger ﷺ said, "The evil eye is true (in that it has an effect). The devil brings it and the jealousy of the son of Aadam عليه السلام".<sup>③</sup>

#### Wards of promptings :

Ibn Abbas ؓ narrated that a man came to the Prophet ﷺ and said, "O Messenger of Allah, I find myself with such thought that it is dearer to me I should rather be impeded from the heaven than speak about it". The Prophet ﷺ said, "Allah is the greatest Praise belongs to Allah who reduced the guile of the devil to the temptation".<sup>④</sup>

Nasai also transmitted it.<sup>⑤</sup>

#### Who created your Lord :

Allah's Messenger ﷺ said, "The devil comes to one of you and asks, 'Who created that?' 'Who created this?' And, finally he asks, 'Who created your Lord?' When he comes to that (question), seek refuge in Allah and terminate it".<sup>⑥</sup>

Allah says :

”إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَافٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ“

(الأعراف : الآية ٢٠١)

① Ahmad # 5/59, 71.

② Ahmad # 2/20.

③ Ahmad # 2/439.

④ Abu Dawud # 51112, Ahmad # 1/235, 340.

⑤ But I could not trace it. (Translator)

⑥ Bukhari # 3276, Muslim # 214 (134).



Those who are God-fearing, when an instigation from Satan touches them, they remember, so they are enlightened. (7: 201)

”وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ - وَأَعُوذُ بِكَ رَبِّ أَنْ

يَحْضُرُونِ“ - المؤمنون: الآيات ٩٧-٩٨

And say, "My Lord! I seek refuge with You from the evil suggestions of the satans, and I seek refuge with You, my Lord, lest they attend me. (23: 97-98)

”وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ“ -

(الأعراف: الآية ٢٠٠)

If a provocation from Satan provokes you, then seek refuge in Allah. Surely He is Hearer, Knower. (7: 200)

”فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ“ - إِنَّهُ لَيْسَ لَهُ سُلْطَنٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ“ - إِنَّمَا سُلْطَنُهُ عَلَى الَّذِينَ

يَتَوَلَّوْنَ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ“ - (النحل: الآيات ٩٨-١٠٠)

So when you recite the Qur'an, seek refuge in Allah from accursed Satan. Surely he has no authority over those who believe and put trust in their Lord. His authority is only over those who take him for their friend and associate other gods with Him. (16: 98-100)

Abu Sa'eed رضي الله عنه narrated that Allah's Messenger ﷺ used to pray:

”أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمَزِهِ وَنَفْخِهِ وَنَفْثِهِ“ -

I seek refuge in Allah, the All-Hearing, All-Knowing from accursed devil from hamzm nafk hnafth, his evil suggestion (hamz) his puffing up nafth), and his spitting (nafth).

The like of it is also reported by Jubayr ibn Mut'im رضي الله عنه, Abdullah ibn Mus'ud رضي الله عنه, Abu Umamah Bahili رضي الله عنه. This is elaborated in a hadith that his hamz is the death, which is strangulation and trampling. His nafth is arrogance and his nafth is poetry.<sup>①</sup>

Anas رضي الله عنه narrated that when the Prophet ﷺ went to the lavatory, he prayed:

① Abu Dawud # 775, Ahmad # 3/49, 50.

”أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ وَالْخَبَائِثِ“ -

I Seek refuge in Allah from the foul male devils and foul female devils.<sup>①</sup> Many ulama seek refuge from both male and female devils.

Abu Hurayrah رضي الله عنه narrated that Allah's Messenger ﷺ said, "And he who comes to the privy must hide himself. If he does not find anything except a mound of sand then let him use it, for, devil plays with private parts of the children of Aadam. Whoever does it, has done good but whoever does not do it, there is no harm in it."<sup>②</sup>

#### Cure for anger:

Sulayman ibn Surad رضي الله عنه narrated that two men reviled one another in the Prophet ﷺ presence while they (the companions رضي الله عنهم) were sitting with him. One of them reviled the other so angrily that his face turned red. The Prophet ﷺ said, "I know an expression which if he utters then that which he finds himself in will vanish. If he says: [”أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ“] (I seek refuge in Allah from the accursed devil". So, they told the man, "Did you not hear what the Prophet ﷺ says". He said, "I am not mad."<sup>③</sup>

#### Using left hand:

Ibn Umar رضي الله عنه narrated that the Prophet ﷺ said, "None of you must eat with his left hand nor drink with his left hand, for, the devil eat with his left hand and drinks with his left hand."<sup>④</sup>

(Sayyidah) Ayshah رضي الله عنها narrated that Allah's Messenger ﷺ said, "If anyone eats with his left hand, the devil eats with him. And if anyone drinks with his left hand, the devil drinks with him."<sup>⑤</sup>

Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ saw a man drinking in a standing posture. So he said, "Vomit". The man asked, "Why?" The Prophet ﷺ asked him, "Would it please you if a cat drank with you?" He said, "No" He said, "Indeed, he was drinking with you who is worse than the cat".<sup>⑥</sup>

① Ahmad # 3/101, 282, 373. Bukhari # 142, 6322, Muslim # 122 (375).

② Abu Dawud # 35, Ibn Majah # 337, Ahmad # 2/371.

③ Bukhari # 3282, 6115, Muslim # 109 (2610), Abu Dawud # 4780, Tirmidhi # 3516, Ahmad # 5/240, 6/394, Nasai.

④ Ahmad # 2/80, Muslim # 106 (2020).

⑤ Ahmad # 6/77

⑥ Ahmad # 2/301.



Abu Hurayrah ؓ narrated that Allah's Messenger ﷺ said, "Were he who drinks while standing to know what is in his belly, he would vomit it out".<sup>①</sup>

#### *On entering home :*

Jabir ؓ narrated that the Prophet ﷺ said, "When a man enters his home and mentions the name of Allah while going in and while eating, the devil says (to his accomplices) that there is no lodging for the night and no meal for them in that place. But, if he enters without mentioning the name of Allah while going in, the devils says, 'You have found lodgings for the night'. And if the man does not mention Allah at his meals then the devil boasts, 'You have found lodgings for the night and an evening meal'.<sup>②</sup>

#### *When salah is not offered :*

Ibn Umar ؓ narrated that Allah's Messenger ﷺ said, When the edge of the sun rises, leave the salah till it is fully risen. When the edge of the sun disappears, leave the Salah till it is set fully. And do not let the rising of the sun and its setting be the times of your salah, for rises between the two horns of the devil".<sup>③</sup>

#### *Fitnah from the east :*

Ibn Umar ؓ narrated that he saw Prophet ﷺ point to the east while saying, "Ha! surely the fitnah is (from) here! Surely, the fitnah will rise from where the edge of the sun rises".<sup>④</sup>

#### *Between sunlight and shade :*

The Prophet ﷺ disallowed that anyone should sit partly in the sunlight and partly in the shade, saying, "It is the devil's sitting".<sup>⑤</sup> Allah says:

”طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ”

Its spathes are as they were heads of Satans. (37 : 65)

They are the devils, not serpents as some assume. Indeed, people attach ugliness to the devil and beauty to the angel. The women did say when they saw the beauty of Prophet Yusuf عليه السلام.

① Ahmad # 2/283, Abu Razzaq.  
② Muslim # 103 2083, Abu Dawud # 3765, Ibn Majah # 3887, Ahmad # 3/383.  
③ Bukhari # 3272/3, Muslim # 291 (829), Nasai # 570.  
④ Bukhari # 3279. ⑤ Baghawi in the Sunan # 3335, Ahmad # 2/383.

”حَسَّ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ”

(يوسف : الآية ٣١)

Allah Blameless! This is not a mortal. This is none else than a noble angel. (12 : 31)

#### *Keep children Indoors in the evening :*

Jabir ؓ narrated that the Prophet ﷺ said, "When night begins, keep your children indoors for the devils spread out that hour. But, when it is an hour old, let them go about. Shut your doors, mention the name of Allah and put off your lights and mention the name of Allah and shut your waterskin, and mention the name of Allah and put some cover your vessels, and mention the name of Allah, even if you put something across over it".<sup>①</sup>

The version of Ahmad also has, "Surely the devil does not open what is closed".<sup>②</sup>

Jabir ؓ narrated that Allah's Messenger ﷺ said, "Shut your door, cover your utensils, tie up your water skins, and put off your lights, for, devil does not open closed doors, nor uncover coverings, nor open water skins. And indeed the mouse sets the house on fire on its in mates".<sup>③</sup>

#### *Approaching wife :*

Ibn Abbas ؓ narrated that the Prophet ﷺ said, "If one of you decides to approach his wife and pray :

”اللَّهُمَّ حَبِّبْنَا الشَّيْطَانَ وَحَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنِي”

(O Allah, keep us away from the devil and keep devil away from what You provide us), and if they get a child, then the devil will not harm it and will not overpower it.<sup>④</sup>

He also narrated a hadith of like nature with (بسم الله) In the name of Allah before the supplication : O Allah keep us away from the devil, and keep the devil away from what You grant us). The devil will not harm their offspring if they have any.<sup>⑤</sup>

① Bukhari # 3280. ② Ahmad # 3/319.  
③ Meaning that it drags and overturns the burning lantern which might raise the fire (Mishkat).  
④ Bukhari # 141, 3283, Muslim # 116 (1434), Abu Dawud # 2161, Tirmidhi # 1098, Ibn Majah # 1919, Darami # 2212, Ahmad # 1/286.  
⑤ Bukhari # 3271.



**Devil's knots :**

Abu Hurayrah رضي الله عنه narrated that Allah's Messenger ﷺ said, "The devil ties three knots at the back of one of you when he is asleep. He stamps each knot at its place, "You have a long night, so sleep". If he waked up and mentions Allah then knot is untied, and if he performs ablution then another knot is untied. Again, if he offers the salah then all the knots are untied. So, he comes to the morning active and fresh, otherwise he awakes in the morning in a bad shape and lethargic". ①

Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ said, "When one of you gets up sleep performs ablution, let him clear his nose three times snuffing water into it because the devil spends the night in his nostrils". ②

Abdullah narrated that a man was mentioned before the Prophet ﷺ as having slept through the night and awakened in the morning. He said, "That's a man in whose ears (or ear) the devil passed urine". ③

Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ said, "When the call for the salah is announced, the devil flees and he passed wind audibly. When it is over, he returns, but when the call is repeated (as the iqamah), he flees again and when it is over, he returns and interferes between the man and his heart, prompting, 'Remember this. Remember that!' so that the man does not remember whether he has offered three or four (units). When he does not recall whether he has offered three or four, he must make two prostrations of forgetfulness (and correction)". ④

Anas رضي الله عنه narrated that the Prophet ﷺ said, "Close together in the rows (of the salah because the devil stands in the gaps)". ⑤ He also narrated a similar hadith adding, "keep the necks parallel, for, by Him in Whose hand is the soul of Muhammad, I see the devil enter the gaps in the rows as though he were a bird". ⑥

Abu Sa'eed رضي الله عنه narrated that Allah's Messenger ﷺ said, "When anyone passes before you (while you are in the salah), prevent him. If he insists, Prevent he is none but the devil". ⑦

① Bukhari # 1142, Muslim # 207 (776), Abu Dawud # 1306, Ibn Majah # 1329, Ahmad # 2/43. ② Bukhari # 3295, Muslim # 23 (238), Nasai # 90.

③ Bukhari # 3270, 1144, Muslim # 205 (774). He did not get for the salah khari # 1144). ④ Bukhari # 608, 3285, Muslim # 19 (389).

⑤ Ahmad # 3/154. ⑥ Ahmad # 3/360.

⑦ Bukhari # 509, 3274, Muslim # 259 (505), Abu Dawud # 697.

Abu Najab Sulayman narrated that when Ata ibn Yazid Laythi رضي الله عنه was offering the salah, he walked in front of him but he prevented him. ①

Abu Sa'eed Khudri رضي الله عنه narrated that Allah's Messenger ﷺ stood up in salah of fajr. The recital seemed to be hard on him. When he finished the salah, he said that the devil persistently interfered with his salah, so he stretched out his hand and did not cease to strangle him till found his saliva between his thumb and the next finger. Had it not been for the prayer of his brother Sulayman رضي الله عنه, the devil would have seen the morning tied by the pillar of the mosque and children of Madinah would have played there. So, whosoever of you can prevent an intruder between him and the qiblah, must do so". ②

Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ offered the salah of fajr and then said, "The devil came to me to cause mischief and interrupt the salah, but Allah made it possible for me to overpower him". ③

We find in the Qur'an :

”رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي ۖ إِنَّكَ  
الْوَهَّابُ“ - (ص: الآية ٣٥)

My Lord, forgive me and bestow on me a kingdom such as may not suit to anyone after me, surely You are the Bestower. (38 : 35)

Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ said, "A demon from the jinns came to me last night-or words to the effect"-to interrupt me in the salah, but Allah enable me to overcome him. I had an intention to bind him to a post of the mosque till morning that all of you might see him. But I remembered the words of my brother Sulayman :

”رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي ۖ إِنَّكَ أَنْتَ  
الْوَهَّابُ“ - (ص: الآية ٣٥)

(38 : 35) ④

① Ahmad # 3/82, Abu Dawud # 699.

② Ahmad # 3/82, Abu Dawud # 699 only the quotation.

③ Bukhari # 461, 3284, Muslim, Nasai.

④ Bukhari # 461, 4808.



The sub-narrator Rawh said that the demon went away disgraced.

Abu Darda رضي الله عنه narrated that Allah's Messenger ﷺ stood up in salah and they heard him say : [ اَعُوذُ بِاللّٰهِ مِنْكَ ] I seek refuge in Allah from you) and then thrice : [ اَلْعَنَكَ بَلْعَنَةِ اللّٰهِ تَلَا ] I curse you with Allah's curse). Then he stretched out his hands as though he took something. When he had finished the salah, the Sahabah رضي الله عنهم asked him, "O Messenger of Allah, we heard you say in the salah something that we never heard you say before this, and we saw you stretch your hand (why)?" He said, "Iblis, the enemy of Allah came with as flame of fire to put it on my face. So, I said: (I seek refuge in Allah from you) three times. Then I said: (I curse you with Allah's perfect curse), but he did not go away. Then I intended to seize him and, by Allah, were it not for the prayer of our brother, Sulayman عليه السلام, he would have the morning tied up (to a post) and the children of Madinah would have found a plaything".<sup>①</sup>

”فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا وَلَا يَغُرَّنَّكُمُ بِاللّٰهِ الْغُرُورُ“

(لقمان : الآية ٣٣)

Let not the life of this world beguile you, nor let the arch-beguiler beguile you concerning Allah. (31 : 33)

”إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ۚ إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ

أَصْحَابِ السَّعِيرِ“ (فاطر : الآية ٦)

Surely, Satan is an enemy to you, so take him for an enemy. He only invited his party to be companions of the blazing Fire. (35 : 6)

The devil will not spare pains to ruin mankind. He will make his best effort towards that in every circumstance, his movements and his inaction. Ibn Abu Dunya has compiled a wonder book on this subject-Masa'd ash-Shaytan.<sup>②</sup>

The Prophet ﷺ used to pray:

”وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِيَ الشَّيْطَانُ عِنْدَ الْمَوْتِ“

And I seek refuge in you lest the devil should bewilder me in the hour of death.<sup>③</sup>

① Muslim # 40 (542), Nasai # 1216.

② Abu Dawud # 1552, Ahmad # 3/426, Narrated by Abu Yasar.

③ Abu Dawud # 1552, Ahmad # 3/426, Narrated by Abu Yasar.

It is also reported that the devil said :

”يَا رَبِّ وَعِزَّتِكَ وَجَلَالِكَ لَا أَزَالُ أُغْوِيهِمْ مَا دَامَتْ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ“

O Lord-by your Might and by your Glory-I will not cease to beguile them as long as their souls are in their bodies.

Allah said :

”وَعِزَّتِي وَجَلَالِي وَلَا أَزَالُ أَغْفِرُ لَهُمْ مَا اسْتَغْفَرُونِي“

By My Might and by My Glory, I will not cease to forgive them as long as they seek My forgiveness.

*The devil's touch :*

Allah said "

”الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ۖ وَاللّٰهُ يَعِدُكُم مَّغْفِرَةً

مِّنْهُ وَفَضْلًا ۗ وَاللّٰهُ وَاسِعٌ عَلِيمٌ“ (البقرة : الآية ٢٦٨)

Satan threatens you of poverty, and enjoins you unto indecency, while Allah promises you forgiveness from Himself, and bounty. And Allah is All-Embracing, All-Knowing. (2 : 268)

Allah's promise is true and confirmed but the devil's threat is false.

Ibn Mas'ud رضي الله عنه narrated that Allah's Messenger ﷺ said, "Indeed, the devil has a sway over the son of Aadam, and the angels has a sway (over him). The devil's sway is to incite him to evil and reject the truth. The angel's sway is to invite him to piety and confirm the truth, so he who finds that, know that it is from Allah and must praise Him. And be who experiences the other, must seek refuge from the devil". He then recited :

”الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ۖ وَاللّٰهُ يَعِدُكُم مَّغْفِرَةً

مِّنْهُ وَفَضْلًا ۗ وَاللّٰهُ وَاسِعٌ عَلِيمٌ“ (البقرة : الآية ٢٦٨) ① (2 : 268)

We did mention in the commentary on surah al-Baqarah that the devil flees from the house where it is recited. In the commentary on the ayat al-kursi we mentioned its merits: if

① Tirmidhi # 2988.



anyone recites it in the then night the devil does not approach him till morning.

#### Merit of an expression :

Abu Hurayrah رضي الله عنه narrated that Allah's Messenger ﷺ said, "If anyone says in the day, a hundred time :

”لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ - لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ“ -

(There is no God but Allah, the One, Who has no partner. To Him belongs the kingdom and to Him belongs all praise. And He is over all things Powerful), then it is for him like setting free ten slaves, a hundred pieties are recorded for him, and a hundred sins are obliterated from him, and on that day, he will be protected from the devil till evening. And none will present anything better than him, except one who does more than that".<sup>①</sup>

#### Devil touches everyone :

Aby Hurayrah رضي الله عنه narrated that the Prophet ﷺ said, "The devil touches with his fingers every child of Aadam on its birth on its cheeks except Eesa son of Maryam عليه السلام whom he went to touch but happened to touch the curtain".<sup>②</sup>

#### Yawning :

He also narrated that the Prophet ﷺ said, "Yawning is from the devil. So, if anyone of you gets the urge to yawn, he must suppress it as far as possible. But, if one of you says ha (while yawning) the devil laughs".<sup>③</sup> According to a version: "When one of you yawns, he must restrain it as much as he can, for, the devil gets in".<sup>④</sup>

Abu Hurayrah رضي الله عنه narrated that Allah's Messenger ﷺ said, "Surely, Allah loves sneezing but dislikes yawning. When one of you says haha, the devil is happy and laughs from his inside".<sup>⑤</sup>

① Bukhari # 3293, and 6403, Muslim # 28 (2691), Tirmidhi # 3474, Ibn Majah # 3798, Ahmad # 2/302, 4/60. ② Bukhari # 3286.

③ Bukhari # 3289, Muslim # 56 (2994), Tirmidhi # 370, Abu Dawud # 5028, Ahmad # 2/428, (see Upbringing children in Islam P.186, Darul Isha'at, Karachi.

④ Muslim # 57 (2995), Abu Dawud # 5027, Tirmidhi # 370.

⑤ Tirmidhi # 370, Ahmad # 2/260, Upbrining of Children In Islam P.186, Nasai.

Masruq narrated that (Sayyidah) Ayshah رضي الله عنها asked the Prophet ﷺ about one who looked here and there in the salah. He said, "It is the stealing. The devil steals from the salah of one of you".<sup>①</sup>

#### True dream :

Abu Qatadah رضي الله عنه narrated that the Prophet ﷺ said, A good dream is from Allah while a bad dream is from the devil ..... So, if one of you has a bad dream that he fears, let him spit on his left three times seek refuge in Allah from its evil".<sup>②</sup> It will not harm him afterwards.

#### Do not point weapon :

Abu Hurayrah رضي الله عنه narrated that Allah's Messenger ﷺ said, "None of you must point a weapon to wards his brother. He does not know that the devil might take it in his hand and he may end up in the pit or hell".<sup>③</sup>

Allah, the Exated, says:

”وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ  
وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ“ - (الملك: الآية ٥)

And certainly we have adorned the lower heaven with lamps and we have made them (as) missiles for pelting Satans, and we have prepared for them the chastisement of the blazing fire. (67:5)

”إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ - وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ -  
لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ - دُحُورًا مَلَأَ  
”وَلَهُمْ عَذَابٌ وَأَصِيبٌ“ - إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَائِقٌ“ -

(الصافات: الايات ٦-١٠)

Surely we have adorned the lower heaven with an adornment, the stars, and guarded it against every rebel satan. They cannot listen to the exalted Assembly, and they are pelted from every side, outcast, and for them is an everlasting chastisement, except him who

① Bukhari # 751, 3291, Abu Dawud # 909, Tirmidhi # 590, Nasai # 1197, Ahmad # 6/106.

② Bukhari # 3292, Muslim # 4 (2261), Abu Dawud # 5021, Tirmidhi # 2277, Ibn Majah # 3909, Ahmad # 4/309, 5/300.

③ Bukhari # 7072, Muslim # 126 (2617), Ahmad # 2/317.



snatches away a (word) stealthily, then pursues him a piercing bright flame. (37 : 6-10)

”وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ - وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ - إِلَّا مَنْ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ“ -

(الحجر: الآيات ١٦-١٨)

And certainly we have set in the heaven constellations and adorned it for the beholders, and guarded it from every accursed satan, but any that gains a hearing by stealth is pursued by a manifest flame. (15 : 16-18)

”وَمَا تَنَزَّلَتْ بِهِ الشَّيَاطِينُ - وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ - إِنَّهُمْ عَنْ السَّمْعِ لَمَعَزُولُونَ“ - (الشعرا: الآيات ٢١٠ - ٢١٢)

And the satans have not brought it down. It behoves them not, nor have they power to do (it). Surely they are banished from hearing it. (26 : 210-212)

And concerning the jinns, He says :

”وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهَبًا - وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَلَمَّا يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا“ - (الحجر: الآيات ٨-٩)

And that we sought the heaven, but found it filled with strong guards and flaming fires, and that we used to sit on places therein to listen, but anyone who listens now finds a flaming fire in wait for him. (72 : 8-9)

#### Angels in clouds :

(Sayyidah) Ayshah ؓ narrated that the Prophet ﷺ said, While they are in the clouds, the angels converse, about affairs that will transpire on earth. The devils overhear a word (or expression) and whisper it in the ears of the sooth sayers just as the bottle pours out. They add to it a hundred words (of their own).<sup>①</sup> This is how the description of Iblis is transmitted from Layth رحمه الله عليه and of the engels from (sayyidah) Ayshah ؓ .

① Bukhari 3210,3288.

#### Soothsayers :

According to a narration, (Sayyidah) Ayshah ؓ said that the people asked the Prophet ﷺ about the soothsayers. He said, "They are nothing". They said, "O Messenger of Allah, these people tell us of something and sometimes that turns out to be true". He said, That is the word from the true which a jinn snatches and coos into his friend's ear like the cooing of the hen. And they mix a hundred lies with it".<sup>①</sup>

#### When Allah decrees something :

Abu Hurayrah ؓ narrated that the Prophet ﷺ said, "When Allah decrees an affair in the heaven, the angels flutter their wings in humble submission to this word as though a chain on a smooth stone. And when the terror subsides from their hearts, they ask, what did your Lord say? They (the others) say to the one who asked, The truth. And He is the High, the Great.<sup>②</sup> Then the eavesdroppers listen to it, and the eavesdroppers are one above the other like this," and Sufyan (a subnarrator) described it with his palm, and turned it and spread his fingers apart, "So one hears the word and passes it on to the one below him who conveys it to the one below him till it is conveyed on the tongue of the sorcerer or the soothsayer. Sometimes, the missile strikes him before he conveys it (below) and sometimes he conveys it before it strikes him, and he lies with it a hundred lies. And it is said, Did he not say to us on such-and-such a day such-and-such a thing but he is confirmed because of the word that was heard from the heaven".<sup>③</sup>

And Allah says :

”وَمَنْ يَعِشْ عَنْ ذِكْرِ الرَّحْمَنِ نُقِصْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ - وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ - حَتَّى إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ“ -

(الزخرف: الآيات ٣٦-٣٨)

And whosoever blind himself to the admonition of the compassionate, we assign to him a satan, and he becomes his comrade.

① Bukhari 6213 Muslim 123(2228), Ahmad 6/87.

② The Qur'an, Surah Saba 34 : 23.

③ Bukhari 4701,4800,7481 (Muslim 124 (2229) similar) Timidhi 3223, Ibn Majah 194



And surely they bar they from the (right) way, while they think they are rightly guided, until when he comes to Us, he will say, "Would that there had been between me and you the distance of the two easts!" So, evil is the comrade! (43 : 36-38)

”وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ”-

(فصلت : الآية ٢٥)

And we have assigned to them comrades, so they have made alluring for them what is before them and what is behind them.

(41 : 25)

”قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ - قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ - مَا يُبَدِّلُ الْقَوْلَ لَدَيَّ وَمَا أَنَا

بِظَلَمٍ لِّلْعَبِيدِ” - (ق : الآيات ٢٧-٢٩)

His companion will say, "Our Lord! I did not cause him to rebel, but he was in far error". He (Allah) will say, "Wrangle not in my presence, and indeed I sent you before the warning. The word is not changed with me, nor do I wrong (my) servants". (50 : 27-29)

”وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطَانِ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۚ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ - وَلِتَصْغَىٰ إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرَضُواهُ وَلِيَقْتَرِفُوا

مَا هُمْ مُّقْتَرِفُونَ” - (الانعام : الآيات ١١٢-١١٣)

And thus did we appoint to every Prophet an enemy satans of men and jinn, inspiring one another with glided speech, all as a delusion. And had your Lord willed, they would never have done it, so leave them alone with what they are forging; and that the heart of those who believe not in the hereafter may incline thereto, and that they may delight therein, and that they may earn the same (evils) which they wish to earn. (6 : 112-113)

We have mentioned previously under the characteristics of the angels the hadith of Ibn Mas'ud that the Prophet said, "There is not one of you without a comrade from the jinns and a comrade from the angels, deputed over him. "The Sahaba asked, "And you, too, O messenger of Allah?" He said,

"And I too. But Allah helps me against him, so he does not suggest to me anything but good".<sup>①</sup>

Ibn Abbas narrated that the Prophet said, "There is not one of you but a comrade from the devils is appointed over him". They asked him if he too was included in that and he said, "Yes, but Allah helps me against him, so I am safe".<sup>②</sup>

(Sayyidah) Ayshah رضي الله عنها narrated that one night the Prophet went out from her and she was jealous about him. Soon he came and observed what she was doing and asked, "Perhaps, O Ayshah رضي الله عنها, you are jealous?" She said, "And why should one like me not be jealous of one like you". He said, "Has your devil seized you?" She asked, "O Messenger of Allah, is there a devil with me?" He said, "Yes". "And with every human being?" She asked, He said, "Yes", and she asked "And with you, O Messenger of Allah?" He said, "Yes. But, my Lord helps me against him and I am safe".<sup>③</sup>

Abu Hurayrah narrated that the Prophet said, "Surely, the devil of the believer seizes him by his forelock just as one of you seizes his camel by its forelock in the journey".<sup>④</sup> Thus the devil overpowers him and overawes him.

And Allah says about Iblis:

”قَالَ فِيمَا أُغْوِيْتَنِي لِأَفْعُدَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ - ثُمَّ لَا يَنبَغِي لَهُمْ يَنْ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَنِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ” - (الاعراف : الآيات ١٦-١٧)

He (Iblis) said, "Now because you have caused me to err, I will certainly sit in ambush for them on your straight way. Then I will certainly come upon them from before them and from behind them, and from their right and from their left, and you will not find most of them grateful. (7 : 16-17)

Saburah ibn Abu Fakih رحمه الله عليه narrated that he heard Allah's Messenger say, "Surely the devil waits for the children of Aadam on the paths. Accordingly, he waits for him on the path of Islam, asking, 'Will you submit and forsake your religion and the religion of your fore-fathers? But, he disobeys him and

① Muslim # 69 (2814), Ahmad # 1/385.

② Ahmad # 1/257.

③ Muslim # 70 (2815), Ahmad # 6/115.

④ Ahmad # 2/380.



submits (to Islam). He (the devil) also waits for him on the path of the hijrah (migration for Allah's sake) asking man, 'will you emigrate and leave your land and your sky? Indeed the muhajir (emigrant) is like the horse on a tether. But he disobeys and emigrates. Then he waits for him on the path of jihad which is striving with body and wealth. He asks, 'will you fight and be killed that your wife may marry (another) and your wealth may be divided? But he disobeys and wages jihad". Then Allah's Messenger ﷺ said, "Hence, if anyone of them does that, then it is upon Allah to admit him to Paradise. And if he is slain, then it is upon Allah to admit him to Paradise. And if he is drowned, then it is upon Allah to admit him to Paradise. And if his animal breaks his neck, then it is upon Allah admit him to Paradise".<sup>①</sup>

Jubayr ibn Mut'im رَحِمَهُ اللهُ عَلَيْهِ reported having heard Abdullah ibn Umar رَضِيَ اللهُ عَنْهُمَا say that Allah's Messenger ﷺ never omitted to make these supplication when it was morning and it was evening :

”اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي“

O Allah, I ask you for security in this world and next. O Allah, I ask you for forgiveness and safety in my religion, my worldly affairs, my family and my wealth. O Allah, conceal my faults and protect

me from that which I fear. O Allah, protect me from in front of me, from behind me, from my right, from my left and from above me. And I seek refuge in your Might lest I be taken unawares from beneath me.

Waki' said about it (the last) that it meant 'being swallowed by the earth'.<sup>②</sup>

END

① Ahmad 3/483.

② Abu Dawud # 5074, Ibn Majah # 3871, Nasai # 5532, Ahmad # 2/25

## GLOSSARY

The meanings given below are those in which the terms have been used in the data.

adhan	اذان	call to prayer.
arsh	عرش	throne of Allah.
azazil	ازازيل	former name of iblis before he was expelled.
bayt ul-ma'mur	بيت المعمور	a house in the heaven exactly above the world's baytAllah, seventy thousand angels enter it every day whereafter they do not enter it again.
eed	عيد	festival (1st Shawwal, 10th Zul Hajjah and Friday).
falak atlas(or athir)	فلق اثر	ninth heaven.
firdaws	فردوس	highest place in paradise and central.
iblis	ابليس	the devil.
isra'	الاسرى	night journey to the heavens and Bayt ul-Maqdas.
kursi	كرسى	chair of Allah.
Lawh mahfuz	لوح محفوظ	the preserved tablet.
madaris	مدارس	pl. of madrasah.
madrasah	مدرسة	religious institution.
Maalik	مالك	chief of angels over hell, keeper of hell.
mi'raj	معراج	ascension to the heavens.
mu'adhdhin	موذن	one who makes the call to prayer.
mu'awwidhatan	موذنان	Surah 113 and 114 (last two) of the Quran.
Ramadan	رمضان	Islamic month of fasting, 9th month.
Ridwan	رضوان	angel over paradise.
ruh	روح	spirit, soul.
Sidratul muntaha	سدرۃ المتهى	it is in the seventh heaven where the Prophet was taken in his mi'raj.
Shaytan	شیطان	Satan.
Zabaniyah	زبانية	angels over hell.

☆☆☆



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Zabaniyah: 91

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This is the translation of the initial portion of al-Bidayah wa an-Nihaya, a great book of Allamah Abul Fida Isma'il ibn Kathir . He was a prominent scholar of Islam and Islamic history, and an exegete of the Quran. He has based this work on the Quran and ahadith. The book tells us how this creation came into existence from nothing. We learn in it about the earth and the heavens, paradise and hell, the angels, the iblis and the jinns. He has cited the verses of the Quran extensively and quoted the ahadith exhaustively. A comprehensive index is appended to the translation.